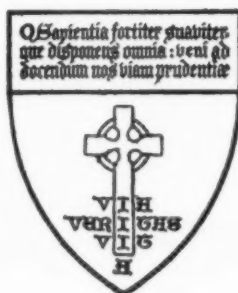


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Anglican Theological Review



EDITED BY

FREDERICK C. GRANT and BURTON S. EASTON

In Collaboration with Representative Scholars
throughout the Church

Founded by SAMUEL A. B. MERCER

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THE NAME

By HERBERT H. GOWEN, University of Washington

'What's in a name?' asks Shakespeare, or rather 'Juliet,' under circumstances which render the question (and its implied doubt) excusable.¹ Had the poet intended the query to express a doubt of his own, he would have been caught flying in the face of a common belief. For the science of comparative religion gives a very positive reply to the question of 'Juliet.' Spengler (*Decline of the West*, I 397), for example, says: "the imposing of names on things conjures (seizes, or bounds) them." "By virtue of the Name they are subject to the intellectual power of the man who possesses the Name, and . . . the whole of philosophy, the whole of science, and everything that is related in any way to 'knowing' is at the very bottom nothing but an infinitely refined mode of applying the name-magic of the primitive to the 'alien.' The pronouncement of the right name (in physics, the right concept) is an incantation." And again (II 139):

¹ Some years ago Mr. Edward Clodd, who has written charmingly on many scientific and religious subjects, made the rather startling discovery that the Bishops of the English Church were committed to a magical conception of the Name of Jesus. Had Mr. Clodd been as much concerned with tracing primitive religious ideas to their complete fulfilment in Christianity as in tracing Christian ideas to primitive sources, he might have forborne the sneer. The opinions of Mr. Clodd are, however, so common that it seems not unprofitable to attempt the present synthesis. The subject is one on which error is lamentably common.

"With the Name comes a new world outlook. . . . Men cannot think too solemnly, reverently, of this first name-giving. It was not well always to speak the name, it should be kept secret, a dangerous power dwelt in it. With the name the step is taken from the everyday physical of the beast to the metaphysical of the man. It was the greatest turning-point in the history of the human soul."

Expanding this thought, we may conclude that where there is no name there is felt to be no existence. This is clearly the idea of the Babylonian Genesis:

"There was a time when above the heaven was not named,
Below the earth bore no name."

In the Greek of the N.T., moreover, as in Acts 1:15, Rev. 3:4, 11:13, the word *ὄνομα* is equivalent to person. It is plain that the name is regarded as a soul-seat, quite as much as is the blood, or the hair, or the liver, or the heart, 'an integral part of' oneself. *Nomina sunt numina*. Therefore to 'blot out the name' of anyone (as in Rev. 3:5) is synonymous with the removal of that person from the world of the living. This is why the keeping of a genealogy was literally the preservation of a 'book of life.' It accounts also for the pathetic eagerness on the part of men (as in the 25th chapter of the *Book of the Dead*) to 'remember one's name in the under world.' Among the Jews there was almost the same fear of forgetting the name in the day of resurrection. Certain psalms, containing in the initial and final verses the letters of one's name, were learned to prevent such a calamity.

To know the name of a thing or person was not only a necessary means of identification; it was also a proof that one understood its (or his) nature. That is the significance of the passage, Gen. 2:19-20, in which 'Adam' is described as giving names to the various animals brought for his inspection, in the hope that a help meet for him might be found in the number. In the spontaneous ejaculation of the man, whereby names were bestowed, there was discernment of character as well as recognition of outward form. Milton is not at fault here when he makes Adam declare:

"I named them, as they passed, and understood
 Their nature; with such knowledge God endued
 My sudden apprehension."

In a recent article on the *Upanishads*, Dr. Franklin Edgerton writes: "It is a commonplace of Atharvan psychology that *knowledge* of the end to be gained is a prime means of gaining it. 'We know thy name, O assembly!' says the author of A. V. 7:12:2, in a charm to get control of the public assembly or town-meeting. 'I have grasped the names of all of them,' says a medical charm, A. V. 6:63:2, of the scrofulous sores which it is striving to overcome. . . . The name, I may say in passing, is to Vedic India, as to early human psychology the world over, the essence of the person or thing; so in our oldest Upanishad . . . the 'name' is that eternal part of man which does not perish at death." (*J. A. O. S.*, June, 1929.)

This belief in possession of the name as giving possession of power applies to things, to persons, to spirits, and, ultimately, to God Himself. In each case the name is regarded as charged with *mana* which may be either dangerous or useful. Illustrations of this are too common for more than a quotation or two to be necessary. As an example, we may take the Suffolk rhyme supposed to confound the demons:

"Niminy niminy not,
 Your name's Tom-Tit-Tot,"

or the children's game-rhyme from North Wales:

"What is your name?
 Pudding and tame.
 If you ask me again,
 I'll tell you the same."

Out of this belief came naturally the practice of treating with extreme care the giving of a name. Since this might be used for some form of onomancy, there must be some definite meaning in the name. The large majority of the 2,800 personal names in the O.T. have special significance of this sort. Some of the oldest seem connected with a primitive tribal totemism, especially

in the case of such female names as Zipporah, Deborah, Huldah, Rachel, and so on. Others are theophorous in the sense of laying hold upon the names of early Canaanitish deities. We may recall in this connection the names in the family of Saul, Ish-baal and Merib-baal, changed subsequently by the offended scribes to Ish-bosheth (*man of shame*) and Mephibosheth. A very large number again take as part of the personal name one or other of the divine names, 'El and Yah. Even when in later times, for the sake of convenience or because of distaste for using the 'great' name in dealings with the Gentiles, Jews took foreign names, such as Alexander, they preserved at the same time a *shem-haq-qōdesh*, or 'holy name.' We find in the O.T. abundant illustration of the belief that to give a name was to give a destiny. Hence the reluctance of a parent to burden a child with an unlucky name. The dying Rachel, in her agony, names her child *Ben-oni* (son of my sorrow), but almost instantly the patriarch intervenes and the name is changed to *Ben-yāmin* (son of good luck, right-hand son). Under certain circumstances names might be changed to correspond with new conditions. Jacob, 'the tripper-up,' becomes Israel, 'a prince with God.' The practice of many countries illustrates this, as, for example, in China and Japan, where, under the influence of Buddhism, a man only attains his final (or temple) name after he is dead. This fact has caused considerable confusion in the identification of deceased rulers in the Orient. Perhaps somewhat akin to this is the practice of a wife taking the name of her husband on marriage, or of a man taking a new title on being raised to the peerage. It is still believed (perhaps, with justice) that a person may change his name at the time of Confirmation. Among many primitive tribes, as among the Esquimaux, a new name may be taken in time of sickness, to evade the Angel of Death. Some also keep up the practice of "spitting out a bad name," in order to escape the consequences of a sin. A curious custom is described as finding place among the Kaffirs, whereby a thief is held over a caldron of boiling water, into which his name has been pronounced. The lid of the caldron is then clapped on and the

name left to stew for several days until, one may suppose, the taint is purged away.

With all this importance attached to the name as a real part of oneself, it may be imagined that great care would be exercised to guard the knowledge of the name from the illicit use of possible malefactors. The fear of a too free use of names is very general. A Talmudic tradition asserts that Gehazi was smitten with leprosy, not for his theft but for the mention of his master Elisha's name. In China mothers are terribly afraid to call their children by their real names for fear the devils should avail themselves of the knowledge. They use instead the most opprobrious names they can think of to put the kwei off the scent. In West Africa, again, it is a common custom to conceal a man's name from the knowledge of all but his nearest relatives. Even cities have their secret names, so kept lest the general knowledge should imperil the safety of the community. It is said that Alexander the Great succeeded in taking the city of Tyre because the secret name of the city was revealed to him in a dream. Every city of importance, according to the Assyrians, had its secret name. It is probable, too, that reluctance to use the name of the dead was due to the desire of men to protect their dead from necromantic abuse. So, again, the names of the Greek priests were inscribed on tablets and sunk in deep water far out of the reach of men.

The concealment of the name of a god, of course, was extremely common. The Romans feared to pronounce the names of their tutelary gods and it was for an offence of this sort that an ill fate came upon Soranus. The unwillingness of the Jew to use the name *Yahweh* has had the curious result of bringing into our language the supposed name *Jehovah*, fashioned out of the consonants of one word and the vowels of another. The Jew, of course, used in reading the name *Adonai* (my Lord). As late as A.D. 130 eternal bliss was denied to anyone who pronounced the actual consonants of the Tetragrammaton. This illicit use of the Divine Name is specifically referred to in the Third Commandment, where the injunction: "Thou shalt not take the Name of Yahweh, thy God, in vain (literally, *for a vain end*)," i.e. for

sorcery, is laid upon the people. The fear of using certain names, particularly of the dead, or the use of these names in a whisper, or by euphemism, has had a remarkable influence on language. Just as certain names were believed to be of good omen, as, for example, *Thomas* (in the days following the martyrdom of Thomas à Becket), or *Elizabeth* (in the spacious days of Queen Bess), or, to go back to the heroic days of the Maccabees, *Jude* and *John* and *Simon*, so certain other names were banned or considered sinister. Sometimes dialects changed in the course of a single generation through the discontinuance of certain tabued names. To quote Max Müller, it is as though, on the death of Queen Victoria, it was no longer permissible to use such words as *victory* or *Tory*.

It must be remembered that there was an intensely practical side to the belief that knowledge of a name conferred power, especially when the name was that of a deity. Even to name the name of a man over a thing or a city was to profess power over it. It will be recalled that Joab expressly refrained from taking Rabbath Ammon in the absence of David, lest his own name should be named over it, and so the glory of the king be diminished. In the case of God, the naming of the Name established an irrefragable proprietorship. It was a terrible thing for the Jew to contemplate a situation in which the nation was no longer "called by Thy Name" (Is. 63: 19).

It is true that many regarded the Name of Yahweh as a kind of charm the knowledge of which might give power to the enemies of Israel. When we realise that in Christian times the words "In Nomine Patris etc." have been suggested as a cure for toothache, it is not surprising that under the old dispensation the use of the Name was frequently governed by magic rather than by religion. There is an illustration of this in the *Tarikh-i-Rashidi* of Mirza Haidar where we find the Name of God on the Jadah stone employed to bring rain or snow. A comment is made to the effect that the stone was losing its efficacy through the wearing away of the inscription. Among the most interesting of Egyptian stories is the one in the *Papyrus of Ani*, in which

Isis plots to learn the secret name of Rê, hidden in the divine breast. In the agony caused by the bite of a poisonous serpent the god is forced to yield up his secret in order that Isis may rob him of his sovereignty. To know the name of a god was, as we have seen, to have power not only with but over that god. We are reminded again of the story of Jacob's struggle with the angel. "Tell me, I pray thee," cries the patriarch, "thy name." (Gen. 32:27.) Often, of course, especially in its primitive manifestations, the idea of knowing the name of a god is shown as being for selfish, if not evil ends. But as men grew more and more to truly religious conceptions of God, the Name of God was itself a theophany. An illustration occurs in the parallelism of the 20th Psalm:

"May Yahweh answer thee in the day of trouble:
May the Name of Jacob's God uphold thee!"

So to learn God's Name became the expression of a desire to have ever closer fellowship with Him. It was doubtless this idea which led the Babylonians to stress the fifty names of Marduk, as though union with the god was to be won by acquaintance with all his attributes. So the rosary of Islam, with its recitation of the ninety-nine names of Allah, was an effort in the like direction, although God was not fully known as long as the mysterious hundredth name was still withheld.

Yet all along, however much by the use of theophorous names and meditation on the divine titles men sought union with God, the world was conscious of a gulf unbridged and apparently unbridgeable. To know God must be to have power "with God to prevail." God had made many and many an approach to His people by revealing Himself under such and such a name, but the final revelation was still ungiven. The arch was well nigh closed, both from the side of theology and the side of anthropology, but the keystone was yet to place.

It is this meeting point of theology and anthropology which is supplied by the supreme revelation of God in Christ. The close association of Christ with the Divine Name is plain on almost

every page of the N.T. From the day when by the message of an angel the wonder-working Name was given to the promised Child—"Thou shalt call His Name Jesus, for He shall save His people from their sins"—to the time when the apostle sums up the Incarnate Life in the significant words: "Wherefore also God highly exalted Him and gave unto Him the Name which is above every name; that in the Name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," it seems clear that what, under O.T. conditions, was bound to remain an imperfect revelation, in the N.T. is made complete. Under the circumstances it is not strange that the LXX word for Yahweh, *Kύριος*, should be adopted by the N.T. writers as the designation of Jesus, the revelation of the Most High. In a distorted form we have something of the same suggested by the grotesque legend of the *Toldoth Yeshu*, in which Jesus is represented as stealing from the Holy of Holies the mystic cube on which the Tetragrammaton was inscribed, hiding it in the flesh of His own thigh and by its means performing the miracles recorded in the Gospels. In this story which tells how the Savior passed the brazen lions of the Temple to possess Himself of the sacred Name, what have we but a parable of that passing the portals of birth and death to take as it were from the hands of His Father the Name which henceforth is part of His own incarnate life, and the secret of His power among men? Thus the true Holy of Holies is opened for mankind and the 'nomen incommunicabile' becomes the 'nomen communicabile' and the full revelation of God.

It is interesting to see how all this is followed up in the brief glimpses of Church history afforded us in the Acts of the Apostles. According to the promise quoted in the concluding verses of St. Mark, the Name is to be the secret of apostolic authority and power. "In the Name of Jesus Christ of Nazareth, walk," cries St. Peter to the lame man at the Gate Beautiful of the Temple (Acts 3:6). At Ephesus even the Jewish exorcists undertook "to name over them that had the evil spirits

the Name of the Lord Jesus." As for the Epistles, St. Paul's mystical conception of Baptism gave special force to his description of union with Christ in and through the Name. All that was ever dimly guessed at in the magic of primitive religion as to the possibilities of knowing in order to obtain is summed up in the truly Pauline conception "in knowledge of Whom standeth our eternal life" (*quem noscere vivere*).

Now we have left but a brief space in which to gather together the practical results of a doctrine so long prepared for, in relation to the Christian life of to-day. It should now be readily seen that the Christian name given in Baptism is no mere identification mark. Nor is the question of our Catechism, "What is your name?" a mere courtesy to introduce the catechist to the catechumen. The popular belief that unnamed children are outside the scheme of salvation, barbarous as it is, is seen to rest upon something more than mere superstition, as implying the impersonality of the unnamed. By the bestowal of a name it is implied that Baptism carries with it the gift of potential character—"power to become the sons of God." Unity with the Body of Christ is unity with God Himself. The purpose of God is itself concerned with the fulfillment of the pledge made, in the bringing of many sons unto perfection. When Christ gave to Simon the prophetic name of Peter, there was in the gift not merely promise but power. Simon was thereby taken up into the working out of the eternal purpose. Similarly, Baptism "into the Name of the Father, and of the Son, and of the Holy Ghost" makes possible for the baptized that being "filled with all the fullness of God" which would else be but a blasphemous presumption, since union with the Name is necessarily union with God in all His fullness. There is a faint anticipation of the Christian idea in the Egyptian *Ritual of the Dead* where the deceased, in being admitted to the privileges won for him in the other world, passes on to bliss as *Osiris N. or M., justified*.

Out of this relation thus established by Baptism, through the naming over us of the everlasting Name, flow all other possibilities of the Christian life.

First, we have meaning given to *Prayer* which it would otherwise lack. Were prayer a mere appeal to One, great in power but unrelated to ourselves in all except the fact of His creatorship, whether prayer failed through lack of conformity with the Divine Will or whether it succeeded by reason of its foolish importunity, it would not be Christian prayer. Prayer "in the Name" of Christ, who has won His exaltation by complete union with the Father, is the elevation of our own wills, made one with that of Christ, to like union with the will of God. Hindus have taught that the mere repetition of the name of *Rama* wins blessedness automatically, and some Buddhists have asserted that, even spoken in blasphemy, the name *Amida* ensures success *ex opere operato*. But to the Christian the invoking of the Name is itself the raising of heart and will towards the fulfillment of the will of God. If "Hallowed be Thy Name!" be the keynote of all Christian prayer, then prayer "through Jesus Christ our Lord" must be the power-word such as can never fail or be "blown frustrate by the vagabond winds."

Secondly, we find added meaning and significance in the *preaching* of God's message to the world. "Proclaiming the Name" of Christ is no longer the making of people acquainted with the historical facts of Christ's mission. It is the claiming of the world for Christ by virtue of His victorious Name. As Joab did not will that the conquered city should be named after himself but should be a 'Davidsburg' over which the name of his king should be pronounced, so the Church understands the gift of *ἐξουσία* from its Lord as the proclamation of "none other name under heaven whereby men must be saved." The formula used by the preacher before he delivers his message—"In the Name of the Father, and of the Son, and of the Holy Ghost"—may in some cases have been conceived of as a spell, as was doubtless the formula of the Moslem, "In the Name of Allah, the Compassionate, the Merciful." Or, unfortunately, in many more cases it may have been regarded as simply a convention. But it is meant to be much more than either, namely, the assertion of the regnant and judicial function belonging to the Church,

through the possession of the wonder-working Name. We ought to realize this in the use of such familiar hymns as:

"How sweet the Name of Jesus sounds,"

or:

"To the Name of our salvation,"

or the well-worn words are bereft of more than half their significance.

"'Tis the Name which whoso preacheth
Speaks like music to the ear;
Who in prayer this Name beseecheth
Sweetest comfort findeth near;
Who its perfect wisdom reacheth
Heavenly joy possesseth here."

Thirdly, as already hinted, the linking of ourselves with the Name of God through the possession of our Christian name carries with it the prophecy of perfected *character*. If in the case of the O.T. patriarch the Jacob nature could be so ultimately expelled that the triumph of the Israel nature might be made complete; if poor impulsive Simon could, through the discipline of his vocation, become eventually the Rock-man, Peter; then also is it possible for sinful man, taken up by regeneration into union with God through Christ, to see ahead his being set perfect and complete before the Throne of God, his Maker and Redeemer. The consummation promised by Him Who has taken "the Name which is above every Name" is that God shall be "all in all" in the individual as well as in the Church at large:

"Him that overcometh

I will make him a Pillar in the Temple of My God,
And he shall go out thence no more,
And I will write upon him

The Name of My God,
And the Name of the City of My God,
The New Jerusalem,
which cometh out of Heaven, from My God,
And My own New Name."

In that 'New Name' is gathered up the glory of the New Heaven and the New earth, even all "the power of the age to come."

THE SPIRITUAL VALUE OF MARRIAGE

By THOMAS L. HARRIS, Ann Arbor, Michigan

In the past five years scores of articles have been published on the sex relationship in marriage, on marriage as a social institution, and on the failure of marriage as revealed in the divorce courts. The churches have taken their cue from the magazines. Prelates have fulminated against divorce; ministerial associations have passed resolutions deploring the breakdown of home life; ecclesiastical pressure has been brought to bear upon legislatures so that the sanctity of marriage might be maintained by law. In all this discussion there has been a remarkable emphasis laid upon the failure of marriage and scarcely a hint as to what happy marriage means. It has been my misfortune to listen to innumerable harangues from the pulpit upon the wickedness of divorce and the laxity of morals, but not one single sermon have I heard on marriage. True I once was present when an Anglican bishop announced to some two thousand women that he proposed to preach on the sanctity of marriage but immediately he launched into an invective against divorce, though between the sanctity of marriage and the wickedness of divorce his Lordship failed to establish any close logical connection.

In this article I propose to discuss the strangely neglected question of the spiritual value of marriage. Such a discussion is likely to seem too theoretical for modern taste, yet it is hard to understand how sound advice on the subject of marriage can be given unless the underlying principles are clearly recognized. It is assumed in this article that intelligent readers are familiar with the main findings of psychiatrists and sociologists. So much has been written about the difficulties inherent in the expression of the sex instinct, about the dangers to marriage from ignorance of the proper performance of bodily functions and from the fear of pregnancy, that it is unnecessary to repeat what is so easily ac-

cessible. For the same reason I do not concern myself in this article with the findings of the sociologists beyond indicating in brief some of their major conclusions.

Let us assume familiarity with the problems which sociology and psychiatry reveal and press on to the examination of marriage from an altogether different angle.

Theology is nowadays discredited. As we shall see, theology suffers from an antiquated vocabulary and a defective method; nevertheless it does seem profitable to view marriage as a state of life, which may or may not enable those living in that state—here I indulge deliberately in modern jargon—‘to adjust themselves to their mental and spiritual environment.’ Such a problem properly belongs to theology; but because theology is suspect and its terms unfamiliar, the discussion will be carried on almost as though theology did not exist, and the problem will be proposed in the form, “What is the spiritual value of marriage?” That this aspect of marriage should have been so neglected is the more remarkable since the majority of Christians profess to regard marriage as a sacramental, holy institution.

Before exploring into the spiritual value of marriage it is wise to establish a firm base. The discussion of marriage in recent years has demonstrated that the problem of marriage is Janus-faced; on one side it regards the physical relationship of two individuals and on the other it regards the relationship of those two individuals to society.

It is quite obvious that physical relationship between the sexes is essential to marriage. This physical relationship has been the subject of much investigation and more argument. There is little disposition nowadays to consider the sexual act as in itself shameful. Even the most conservative ecclesiastic can be induced to admit, that for the proper purpose and in the proper circumstances there is lawful pleasure in copulation. Those who insist on the duty of self-expression and self-gratification reject the qualifications of the moral theologian, and audaciously proclaim that the delight of sex sanctifies its every enjoyment; in a

true sense such persons are shameless. But in stressing self-gratification they ignore the social aspect of sex and deny the claims of society. Still it is agreed by most, that given the proper occasion and right intention the joys of the body are no cause for shame or sense of guilt. For exercising the demon of morbid asceticism the world may have to pay the price of a few years of unrestrained animalism. Orgies and revelries are degrading, but surely they are preferable to the warped minds and soured tempers of morbid Puritans. If the choice lay between frank paganism and morbid puritanism, then one probably would prefer the folly of Pagans to the crazy fanaticism of Puritans; but the antithesis is false. Pagans (except in the literal sense of country folk) are rarely frank and a surprising number of Puritans were sane, self-controlled men. Sophisticated Pagans, who extol self-expression, frequently forget this paradox of art, namely that expression implies some selection and self-discipline. In revolting against morbid puritanism, which stigmatized the pleasure of bed and board, modern pagans are apt to become swinishly intemperate. A drunkard or a libertine is even less engaging than a fanatic.

If there is an art of love then there must be some discipline, some self-control. Gladly we admit that there is no shame inherent in love between the sexes, but firmly we must insist that there shall be discipline and restraint. Some restraint must be self-imposed both for each man's own good and for the good of his partner. The lack of such self-restraint has wrecked many marriages. But society also has a right, which cannot safely be denied, to impose some restrictions upon the sexual life of its members.

Many of the taboos and conventions which society has evolved for the regulation of sex are irrational, antiquated and harmful. In recognizing the right of society to control the sexual life of its members no claim that present moral standards are perfect is for one moment implied. None the less it must without cavil be granted that society has the right to insist upon the birth and education of new citizens and therefore to demand a reasonable

stability in sexual relations. Society must frown upon irresponsible promiscuity and it must protest against any permanent avoidance of parenthood on the part of those who are best qualified to assume the obligation of children.

A happy marriage will therefore be firmly founded upon the mutual gratification of the individual parties, and upon the acceptance of social responsibility for rearing children. Before squeamish revisers substituted platitudes for plain speaking these fundamentals were frankly and boldly summarized thus in the preface to the Marriage Service in the old Anglican Prayer Book:

"First, it [*i.e.* matrimony] was ordained for the procreation of children. . . . Secondly, it was ordained for a remedy against sin, and to avoid fornication; that all such persons as have not the gift of continency might marry and keep themselves undefiled members of Christ's body. Thirdly, it was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity."

To understand the spiritual value—leaving for a moment that vague phrase undefined—of a happy marriage we must be clear as to what are the characteristics of a happy marriage.

A perverse Feminism is stoutly asserting that the difference of sex is negligible. Women it is contended are the equals of men and, except for trifling anatomical distinctions, are identical with men. Nowadays women ape men's habits, play their sports, compete with them in their business, share their education. From the erroneous notion that women are inferior to men the modern world rushes into the demonstrably false idea that women are the equals of men. It is evident that the sexes are incommensurable and that anatomical differences indicating as they do a variation of function are not trifling. Certain experiences that are common to all women are denied to all men, and certain experiences that are common to all men are denied to all women, not by virtue of social custom but by physiological necessity. However much I may desire to bear a child I cannot, being a man. I cannot share the experience of women except imagi-

natively. Between men and women there is a great gulf fixed; to deny its existence is to fall into it. The astonishing thing about marriage is that it bridges the gulf between the sexes. Love, considered quite unromantically, does unite and is a bond between the sexes. In happy marriages there is not only a physical union between a man and a woman but a finer communion based upon, though transcending, the physical.

In courtship the stimulus comes from without; a glance, the touch of a hand, sets in train the whole complicated machinery by which nature secures the propagation of mankind. Besides this attraction and concurrent with it there should be in marriage another attraction. The man seeks to share his wife's experience; he tries to understand her moods; his imagination enables him to penetrate more or less successfully into her consciousness. So gradually in married life there can be achieved a real communion, physical, mental, spiritual—to use biblical psychology—between two persons, separated not only by the fact of individuality but sundered basically by the anatomical difference of sex.

The primary characteristic of happy marriage is that it brings together into full communion two human beings of different natures. The gulf between male and female is somehow overpassed. The finest achievements of communion are ordinarily attained only after years; but even at the first this communion amounts to ecstasy.

The ecstasy of the communion of man and woman in marriage usually results in the production of new life. Formerly children were the expected but unplanned consequence of marriage; today their advent cannot only be foreseen but almost predetermined. Intelligence has advanced so far that the communion between husband and wife is no longer the mere attraction of instinct; it is elaborated, refined, even controlled by conscious intelligence. Children can be the deliberate choice of most couples; they are no longer mysterious, unavoidable consequences of the communion of love; they can be the deliberate incarnation of that communion.

The child derives from both parents; yet it is different from both and both are responsible for it. The child is a new creation born of the communion of opposites.

The characteristics of a happy marriage are then, first a communion of two persons divided by the absolute difference of sex, a communion that advances beyond instinctive physical intercourse to an imaginative intercourse of one complete person with another; the second characteristic of a happy marriage is that this full communion of one person with another is hypostasized in the creation of a new life.

The perils of marriage deserve notice for they throw into relief the characteristics of happy marriage. Successful marriage involves communion but there is always a tendency for communion to degenerate into absorption. The wife seeks to possess the husband so fully that he loses his individuality. She nags him, she domineers him, she mothers him. His dress, his friends, his career are supervised by her, since she desires that he shall be wholly hers. Or the husband seeks to absorb the wife's personality into his. He pampers her to sap her individuality or bullies her to break it. Communion implies freedom, and this freedom the jealous, domineering partner denies to the other.

A more obvious peril is undisguised selfishness. Marriage solely for the purpose of self-gratification is no better than legalized prostitution and can never be happy.

How does this analysis of the experience of happy marriage enable us to interpret the world? What clue does it provide to the meaning of life? What is its spiritual value?

A thing may be said to have spiritual value when it enables men to adjust their finest hopes to reality. A flag, for example, helps men to relate their hopes and sentiments for their country to the cold irksome political reality of the state. In religion man has a special need for symbols and sacraments to bring his longings into harmony with reality. A sacrament (which is a convenient name for a material thing possessing spiritual value) is both a *signum representativum* and a *signum effectivum*, i.e. a

symbol representing the thing signified and also a symbol effecting for the participant in the sacrament the thing which is signified by the sacrament. Is a happy marriage a sacrament in this twofold sense? Does happy marriage symbolize significant reality? Does it also mediate that reality to those who are married?

Before proceeding any further with the argument, it may be as well to explain our use of language. Religion is severely handicapped because the technical language of theology is unintelligible to all save a very few specialists, while the jargon of science, which is familiar to educated men, is quite unsuited to religion. Science is analytical and its language is designed to express clearly the distinction, the measurement, and the relation of parts; but religion needs a language to express the qualities and properties of wholes. The poetic approach to religion is therefore the right one. In religious teaching words must be allowed to suggest emotion; they cannot be given the arbitrary, fixed content which the mathematician and the scientist demand. To borrow a simile: the primrose to a botanist is one thing, to the poet it is quite another. The botanist observes its leaves, petals, stamen and so forth and compares them accurately and in detail with the leaves, petals and so forth of other related flowers. The poet sees in the primrose qualities which cannot be measured, but which are not necessarily unrelated because they cannot be measured. The scientist measures, the poet appreciates. Science interprets the world in terms of the relationships of its parts; religion, which is allied to poetry, interprets the world in terms of imponderable, immeasurable qualities and values. A scientist must expect to have every metaphor challenged, and be prepared to translate his metaphor into demonstrable facts; but in religion, metaphors are used as adumbrations of ineffable, unanalyzable complexes. A religious metaphor can be challenged on the grounds that it seriously misrepresents or fails to suggest the unanalyzable, indefinable complex for which it stands; it cannot be challenged, as a scientific metaphor can be, because one cannot substitute fact and logic for the poetic expression. Religion is

always poetical, even mythological, and therefore the words 'God' and 'love' when they are used in this essay must not have their meaning rigidly determined by historical usage. Their meaning is suggested by the context in which they are used.

To return from this digression. The relationship between 'God' and 'man' has often been described under the metaphor of 'marriage.' Bernard of Clairvaux in his *Commentary on the Song of Songs* carries this metaphor of divine love for the human soul to nauseating lengths. Other mystics by their use of the analogy between human and divine love frequently betray a morbid, even pathological, attitude toward sex. There is no need to emphasize the misuse to which the metaphor of divine love has been subjected. Leuba has collected some of the worst examples, but "the abuse of a thing taketh not away its use." Admittedly to interpret man's relation to God, the ultimate reality, in terms of marriage, is to use metaphor. There is however no danger that such an interpretation will be mistaken as 'scientific'; but when a psychologist, blundering into philosophy, seeks to explain man's relation to the universe in terms of his pseudo-scientific jargon it is not so apparent that his interpretation is every bit as metaphorical and unscientific as St. Bernard's. The value of a metaphor in religion (as in poetry) depends wholly on whether the metaphor conveys to those to whom it is addressed an image of the thing for which it stands.

First of all marriage indicates the possibility of communion between different natures. In marriage male and female are brought together. True, the anatomist does not insist upon such an absolute distinction between man and woman as the theologians are wont to set between man and God. But there is an analogy in the distinction and there is an analogy in the means by which the distinction is bridged.

The communion between man and woman is initiated by instinctive desire, but only achieved by conscious practice and art. Love is aroused by external stimulus progressing from the first, almost accidental, chance caress to the culminating embrace.

Man is brought into communion with God by much the same stages. Sunshine, fair weather, good food, and fortune produce a feeling of *euphoria*. Gladness turns naturally to thankfulness and thankfulness seeks a person to thank. The good things of life arouse in many men nothing but passing pleasure. Occasionally, however, the pleasures so aroused lead on toward a sense of communion with the world at large.

Besides, natural phenomena act as a stimulus upon men to bring them into closer communion with 'That Other' which it is simpler to call God. The habits of animals, the stars of heaven, and other phenomena arouse our curiosity; in a few the stimulus meets with such a ready response that intelligent curiosity becomes a dominating influence in their lives; such men become scientists, who in their search for truth are seeking that Lord of Truth to communion with whom they were first prompted by natural curiosity.

Lastly, there is the man who is not particularly moved by the sensuous enjoyment of good things nor greatly stirred by curiosity. Neither beauty nor truth draws him, but goodness; moral aspiration leads him out of himself on to communion. The normal man is stirred by all the types of stimuli which play upon him to bring him into communion with 'That Other.' Pleasure, curiosity, admiration are sentiments aroused within him by the world in which he lives and moves and has his being, and these sentiments tend from time to time to coalesce so that the individual feels an ecstatic moment of communion with the great outside. It is a firm habit of the human mind to personify this 'great outside' as Nature, Truth, God, and so forth; we need not attempt to break this habit if we are willing to recognize that personification is convenient and necessary rather than logically accurate.

Pregnancy follows ecstasy. The imagination of the scientist is fired at the times when he is on the verge of discovery. The poet is kindled by a vision of beauty. The saint is enraptured by his glimpse of supreme goodness. The excitement of a research worker on the eve of success and the exaltation of a mystic are

akin. The scientist finds himself pregnant with new truth, the poet with a new poem, the saint with a new revelation; but scientist, saint, and poet have according to their temperament been courted and roused by the outside world, by God. They have enjoyed communion and are henceforth partners in a new creation. To speak of the birth of a new idea or of the conception of a poem is the aptest use of a metaphor, for there is a genuine similarity between the relation of the sexes and the relationship of human beings to God.

Argument from analogy is the weakest sort of proof, but it is powerfully suggestive. Thought can be imaginative as well as analytical. The imagination first visualizes the arrangement of the fragments of a jig-saw puzzle and then the accuracy of the imagination has to be tested by a laborious process of trial and error. The daring, staggering metaphor of St. John, "God is love," was born of imaginative insight. The accuracy of that insight cannot be determined by abstract reasoning; it can only be proved by the experience not only of individuals but of all. The happily married do not find it difficult to interpret life in terms of love. Their relation to the rest of the world tends to follow the same pattern as their relation one with another; and their attitude to God is modified by their attitude to each other. They divine that the fulness of life is cramped by the same faults that commonly spoil marriage. The desire for self-gratification is the bane of religion as it is the bane of marriage. The man who is primarily interested in the salvation of his own soul, or in his own happiness, is as pitiable as the lustful man; both are doomed to final disappointment and disgust. The love of life, or of God, must be as pure and disinterested as that of the ideal lover. He who seeks to save his soul shall lose it. The refined selfishness of some who are called religious is as evidently perverse as the blatant selfishness of the common man.

Crude selfishness corrupts love whether of God or man. Jealousy is a more insidious but an equally deadly foe. A jealous ecclesiastic has the same attitude to his God as a jealous wife to

her husband. It is rooted in the same desire and will come to the same end, namely the wrecking of the communion which jealousy pretends to guard.

Those most richly gifted with spiritual insight have always insisted that God has endowed men with the sense of freedom, precisely because the communion of love is frustrated by compulsion and restraint. God, as the saints have recognised, neither bullies nor domineers. He takes us mortals as we are, and the change that is wrought in us is wrought by love, not by force. The desire for self-gratification and the desire to possess are equally fatal to a happy life and a happy marriage. "God is love" is no vain metaphor to the happily married who see in marriage a clue to the understanding of life, and find in married love a symbol of the relationship which is possible between men and God.

Again we find ourselves balked by the inadequacy of words. To speak about the love of God sounds sentimental and unreal, but that is because the English language is particularly defective in the word love, which has to do service for such various sentiments as physical attraction, friendly feeling, and that combination of admiration, honour, respect and desire, which captures us when we are in the presence of something wholly desirable. The later Greeks were more fortunate. They had *eros* for sexual love, *philia* for friendly love, and *agape* which alone could be applied to that love which can unite one person to another in full communion. God's love for man is not a sentimental love any more than the love between perfectly mated husband and wife is sentimental.

One who had experienced happy marriage and had found there a clue to the interpretation of life might give some such account of it as this (as a description it would fail to please the scientist and the philosopher because it uses neither their language nor their methods, but it is not for that reason necessarily valueless): God, in whom we live and move and have our being, awakens us and stirs us by innumerable approaches, through our crude senses, through our sentiments, through our reason. As

soon as the infant becomes conscious of the difference between himself and that which is not himself he seeks to come in contact and then into communion with that which is outside. At the earliest stage he feels, tastes, touches the exterior world and tries to relate himself to it. Through the medium of his nervous system he comes into touch with his environment; through digestion he appropriates suitable portions of the outside world to himself. In childhood his mind is awakened by curiosity so that, in the quaint words of the collect, he "reads, marks, learns, and inwardly digests." As youth approaches he becomes aware of new longings; he seeks to unite himself as a person with another person. Normally this process is continued, if he is of a reflective turn of mind, until he strives to relate himself as a person to the whole world of which he has been made conscious. If religious he is apt to personify that which is exterior to himself; he then desires to commune as a soul with God. Here the process of growth is viewed from the standpoint of the individual, but the same process can be viewed from the opposite angle.

Environment, whether considered personally or impersonally, is continually attracting the individual to itself. At first it makes an approach through the animal appetites. Physical needs are used to bring the individual into contact with environment, but in man the process does not stop there. More refined and subtle desires are used to make man seek a finer intimacy with that which surrounds him; but above physical needs and beyond social necessity there is in very many men a desire aroused for full communion and a perfect relation of themselves with God. Such souls are restless till they find their rest in Him. But in repeated attempts to find communion and fellowship with God (or the environment, if you prefer a poorer word) man learns that he is not only a creature but an instrument of creation. As men come into communion with That Other (which it is simpler to call God), new things are begotten, new truths discovered, new spiritual values born. Of this communion marriage is not only a symbol but a means.

This last assertion demands, if not full proof, at least an ex-

planation. Marriage at its best does promote a sense of being at home in the world; it is a significant experience; perhaps the most significant experience in life because it affords a clue to the nature of the relationship between the conscious individual and the outer world. Mankind can learn in marriage the communion of person with person and the secret of creative activity. Therefore it is no misuse of language to say that true marriage is sacramental, for it not only symbolises the relation of God to his people but also is a means of promoting that relationship.

If there is any truth in the belief that true marriage is sacramental then it is obviously the first duty of those who hold such a belief to encourage true, happy marriage; to exemplify it in their own married life and to prepare the young for so great an experience. To ignore positive teaching about marriage as a religious experience and to indulge in harsh and rash statements about unions which are quite obviously failures, is prodigious folly. Is it too much to hope that Bishops, Presbyteries, and other ecclesiastical authorities will turn their attention away from the easy task of denouncing what they often appear not to understand, to the far more difficult task (which is certainly within their province) of instructing those in their care about the true ideal of marriage and the aid that marriage can give to an enrichment of life?

THE MODERN LITURGICAL MOVEMENT IN GERMAN PROTESTANTISM

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I

During the last century much discussion of liturgical problems has taken place in Germany, but only since the World War has German Protestantism addressed itself to the task of composing a Prayer Book. Today the three great branches of the Lutheran Church, the so-called Lutheran, Reformed and United Lutheran bodies, are working together in a rich interchange of new service types, seeking a rite which shall be in conformity with all that is seemly in worship, as well as expressive of advanced scientific knowledge of the psychology of prayer, praise, sacramentalism and preaching.

The first significant effort of the movement is the recognition of the place of the congregation in worship. A Lutheran congregation has had only a passive part in the service of the past, expressing itself merely by its "Amen" to the heavy, theological prayers of the priest, a change of posture and a part in the singing of the hymns, even the Creed and the Lord's Prayer being said by the minister alone. During the last decade the leaders of the church have awakened to the fact that a 'pulpit hierarchy' has taken the place of the old 'priestly rule,' and that the congregation has no more voice in worship than it had before the Reformation. Rousing the pew-churchman from a mere passive presence at worship is one of the deeply felt needs of today.

This new activity of the corporate body of worshipers expresses itself in two ways. On the one hand it leads to mysticism. "Away from self!" cries Niebergall. "Draw near to the transcendent God! We have been acting as though God depended upon us for his existence. It is we who are the de-

pendents." It is not a mere personal mysticism, however, for which Niebergall and his confreres plead, a 'God and I meeting in the silent places,' but a corporate experience of the congregation. We are told that man cannot be saved by himself—his salvation must come within the church fellowship. Here we are reminded of the *extra ecclesiam nullus salus* which is still such a potent factor in the congregational loyalty of the Roman communion. Most clearly is this corporate mystical experience felt in the 'Holy Silence,' a new moment which has been added to the service through the influence of Rudolf Otto, first brought out in 1917 in his world-famed book *Das Heilige*.

On the other hand we hear a cry for cult forms. The prevailing idea had been that the service form did not matter, worship 'in a right and true spirit' alone being important. Since the war a change has taken place, and particularly from the psychological point of view cult becomes of great importance, the Prayer Book a necessity.

A leading English liturgist has said that cult (Prayer Book) is inevitable. Any new sect will start out in the fire of a fresh enthusiasm, the words of the service being mostly extempore, as in the primitive community. After a time, when the first inspiration has died away, and the same persons have been leading in worship week after week for years, it becomes natural for them to use a similar formula on each occasion. This formula is the seed of cult, which in a few centuries solidifies, giving a cut and dried service form.

In the Lutheran Church such development has taken longer than would ordinarily be the case. Cult has been looked upon as a symbol of the Roman priesthood, and Lutheranism is still largely a protest against all priestliness, and a raising of the banner of the prophetic ministry, a ministry of the Word. In this last decade the inevitable is happening. Frequent warning notes are still sounded, even by such leaders of cult formation as Otto, but the Prayer Book is coming into its own as the corporate expression of the mind of the new congregation.

The second expression of the movement is a turning from the

subjectivism of the last decades to an objective point of view; a turning of sensitive souls from the ego to a worshipful peace in God's presence, in which man forgets himself and the world of civilization, remembering only the objective otherness lying behind the scurrying haste of life's shallow surface. Such a turning from subjectivism after the harrowing experience of the World War is natural. There man learned that he is not master of his own destiny; the whirl of life which sweeps him along is not a noise and excitement which he himself creates, but an objective force beyond his control. So he turns from himself to that quiet and peace which are to be found only in the worship of an objective god.

If we look at the movement as theologians, we find in it a reaction against the pietism of the last century, which has led to a kind of smug individualism. As Heiler puts it, there is embodied "a turning from the individualism of the pietistic experiential life to the corporate body of believers—to the Church."

On its practical side the reform goes back to Schleiermacher, who started experimental services in his church about the period of Napoleon's greatest glory. He tried to build up the idea of a unified congregation, but his work was so much interfered with by the German emperor, whose own pet subject was liturgics, that it got nowhere. Otto says, "Such an ideal was envisioned by Schleiermacher. We hope that the time is riper for it today than it proved in his day."

The Youth Movement must also be mentioned, if not as an initial impulse, at least as giving momentum to liturgical reforms. Its influence is discussed by all liturgical writers. It adds to the former cold service a richer symbolism, and we find processions with candles, Marysongs, psalmody, incense, the eternal red light and other symbolic ceremonial coming through the newly awakened youth of Germany from their mediæval home into the reformed service.

The leaders of this fascinating liturgical process, the creation of a German Lutheran Prayer Book, are many and competent. Such men as Dr. Rudolf Otto of Marburg, Professor Friederich

Heiler (called by von Hügel the greatest of the younger theologians), and Dr. Heinrich Hermelink, Rector of the University of Marburg, find in it a chief interest. Otto and Heiler each have a chapel at Marburg, where experimental services are held Saturday evenings with full congregations. As is natural each of these men heads a particular type of endeavor, and there are other groups, divided mainly according to churchmanship, but also in accordance with variant ideas as to how worship best expresses itself, judged by the laws of modern psychology. Heiler is 'Highchurch,' Otto rather a mystic. The most important group is the so-called Berneuchener School, a band of younger clergymen who publish from time to time booklets containing service forms for week-day evenings, or a Communion service and Morning and Evening Prayer, with an expository and explanatory introduction. These booklets and Otto's *Chorgebete* are in wide use throughout Germany.

II

The glory of the Roman liturgy is, it never changes: the glory of the Protestant cult, it speaks the language of the time! This statement, while not quite true on either side, may be taken as an expression of the usual attitude toward worship forms. It is at least true that the Lutheran reformers are endeavoring to put forth services which shall speak the language of the day in which we live, and by their thoroughly modern scientific basis be most uplifting to those who use them. With this purpose in mind it will be well to examine the individual parts of the mechanism of worship, to see how the problem is being attacked.

The service divides naturally into the main contention points of contemporary reform—Creed, Sermon, Prayer, Music and the Church Year. There are two other questions which, while not a part of the actual rite, form the two most important problems of the various liturgical schools, the Silence and the Climax. We shall consider them first and together.

The idea of silence in worship is older than Christianity. "Be

still and know that I am God." It is a new development in the cult-life of German protestantism. Here is the point where every German liturgist draws from Otto, and the main factor which first turned his attention from theology to liturgiological subjects. Niebergall (Otto's ardent disciple upon this point) says in effect, "When a Rudolf Otto defines religious feeling as the 'numinous,' that is, a wholesome awe in the presence of the Great Mystery, immediately comes a longing to experience this feeling in the liturgy . . . in the place of the biblical 'He' comes the mystical 'It.' No longer is the word of man, witnessing to God, the means through which God speaks; on the contrary one seeks in the Holy Silence to apprehend the Word of God." Here is where post-war psychology makes itself felt. This "Holy Silence" is a turning from the subjective, rationalistic world to an objective otherness, which Otto terms 'Das ganz Andere.'

To be sure Otto's silence does not find universal discipleship. Karl Barth pokes fun at him for introducing 'Holy Silence as the high point in the Lutheran service of the Word.' Martin Schian calls it unevangelical, as does Hupfeld. Yet none of them denies the importance of his view and its effect on present day worship. For Otto the silence is something more than a moment of contemplation, more even than feeling. It is the moment when one passes beyond the borders of rational life into the mysterious Beyond where God's own presence lies. It is a sacramental silence.

A varied use of the Silence is made by different schools of thought. By all it is connected in some way with the climax of the service. For Otto the prayers lead up to the Silence, that mystical experience of God's presence. For Heiler the Sermon is the high point of the preaching service, and the Silence immediately follows. Others place it before the Sermon. In the Sacrament, of course, the climax comes at the moment of communion, and the Silence precedes the act. The idea of a climax to every service has become so widespread that Paul Graff speaks protestingly against it, pleading that the climax must vary with the individual, and need not become any particular moment, designated by the person who leads the worship.

The Lord's Prayer must be the first part of the service to be separately considered, because its importance is closely connected with both the silence and the climax. In Otto's service the early prayers lead up to a period of silence, which ends in a common repetition of the Our Father. Indeed he insists that this prayer be the high point of every service, regardless of type. Speaking in no uncertain terms he says, "With or without the preparation of silent worship, the 'Our Father' must be in all services, sacramental or occasional, on Feastdays or Sundays, under each and every circumstance, the highpoint of all prayer worship."

In the matter of prayer as a whole, the reform takes three directions. In the Highchurch party, of course, it pleads a return of old forms, as compline. In the Berneuchener group and the Otto group it offers weekday worship of a more modern daily office variety, including litanies and other services which are familiar to any Anglican who knows Canon Dwelly's *Acts of Devotion*, an English work of the same type. Here we find an abundance of old and new prayers, a revival of psalmody and new creeds. A third group sees the prayers of the customary Lutheran service as too long and theological. In trying to overcome this 'theological praying' the Swedish Emanuel Linderholm errs in another direction and only succeeds in giving a new theology in place of the old. On the whole, in view of the growing popularity of weekday prayer service throughout Germany, it may be said that here is where the liturgical movement is making its first impression of a definite character on the lives and worship of the German people.

The Creed is a subject of much discussion. Spitta argues somewhat as follows, 'One says that here the worshipping congregation has the unspeakable privilege of uniting with the whole of Christianity in a common confession of faith. Surely! But can these symbols serve such a purpose? The Apostles' Creed is unknown in the Greek Church, nor is it commonly used among the newer denominations, while the Nicene Creed contains the chief cause (filioque) of the separation of eastern and western christendom.' Julius Smend points out four senses in which a

creed may be used, teaching, polemic, prayer, and memorial. He then goes on to ask if there may not be a fifth use, which he calls the prayer sense with something added. It strikes the writer that he is here feeling toward the Anglican use, a solemn battle cry of the congregation, not a mere polemic against heresy, but a thankful, humble, joyful statement of the basis upon which we live—as containing all four of the ideas he mentions.

Otto has another idea. He offers a number of new creeds, some of them impossible for anyone but a Lutheran to repeat, others beautiful in spirit and expression. Here is a very appealing one, which might be used as a spiritualized outline of the first epistle of St. John.

- v. "God is Spirit! And those who worship Him must worship in Spirit and in Truth!"
- r. "Glory be to God on high!"
- v. "God is Light! And if we walk in the Light we have fellowship with each other, which is a spiritual fellowship with the Father, and with his Son, Jesus Christ!"
- r. "Glory be to God on high!"
- v. "God is Strength! And those who wait upon Him receive new power, so that they fly with wings as the eagle, run and are not weary, wander and are not faint!"
- r. "Glory be to God on high!"
- v. "God is Love! And he that loveth is born of God and knoweth God! We know that we have come from death unto life, because we love the brethren!"
- r. "Glory be to God on high!"

The Sermon is a difficult problem to deal with. For the most part it is considered by reformers as opposed to the sacrament, a recrudescence of the age-old struggle between altar and pulpit for the primacy in worship. Our purpose deals with it only as an individual part of the service and here criticism has been mostly formal. It tells us that the power of the pulpit has fallen very low, that preaching has become mere 'schoolroom teaching' or moral exhortation where it should be the prophetic proclamation of God's Word. A more cogent criticism is a protest that the sermon has been so emphasized as the high point of worship that the service has in consequence become one-sided. This fault is

being taken so seriously that the whole character of lesser services has been changed, although little impression has so far been made on the main Sunday preaching service. Through Otto's influence most of the reformers now place the sermon as early as possible in the service, which is so divided that prayer may have its own place and its own climax in a second part. (An interesting reversal of the Protestant Episcopal procedure.) Heretofore the rest of the service had been a framework for the sermon, but now the sermon itself must become part of the worship act, so that prayer and praise may have their rightful place in the awakened congregation. The whole preaching service, rather subjective in its tendency, is weakening in favor of more sacramental types of worship; a natural result of the post-war turn to objective feeling in man's relationship with God.

Church Music, too, has come under the eye of the reformer, and with justice. A foreigner coming to the land of Bach and Schubert will be disappointed in the quality of singing in any but the largest churches. Weighty Bach chorals have so taken hold of the German mind that a congregation finds it must drag all church music, holding each note as long as possible. The case is anything but hopeless, however, and a thoroughgoing music reform is already under way. The Youth Movement has rediscovered a goodly number of old German 'Marysongs.' The folksong is creeping into the church service. Otto quotes "Sing unto the Lord a new song," and goes on to plead for poetry and song which shall express freshly the experience of the new day in which we live. Heiler leads the singing in his chapel in a strong, rich tenor and the music does not drag. As the clergy seem fully awake to the need, we may take for granted that an enlivened interest in worship problems will soon mend this fault in good measure. On the good side it must be said that everyone sings, as is natural in a musical, homogeneous population. One feels that slow music with all joining in can at times be more worshipful than a wonderful choir with a passive, aloof congregation.

The Church Year remains to be discussed. German Protestantism has always had its Kalendar, with the same Epistle and

Gospel for any given Sunday which obtains in the Anglican communion, although of course the Saints' days vary. Much fault is being found with it at present, and a Swedish Lutheran, Emanuel Linderholm, is leading in its reform. He sets out to correct two faults, protesting that the lectionary in common use is essentially that of Charlemagne's *Homiliarium*, going back to Pope Leo's time, c. 450, unfitting from the Protestant viewpoint; and secondly, that the various Sundays of Trinitytide have no apparent relation to each other.

In his *Neues Evangelienbuch* Linderholm has worked out a new three-year lectionary which makes a more cohesive unit of the whole Church Year, and aims to give it a practical application in everyday life. The scheme is commended on every side. In this plan the year is governed by the theme 'The Kingdom of God.' The first half is taken up with a revelation of the Kingdom, and Trinitytide is headed the 'Ordering and Fulfilling of the Kingdom.' The former is subdivided in a fitting manner: Advent, the revelation of God and the announcement of Christ's coming; Christmas to Easter, Jesus' life and work; Easter, the preaching of the apostles; Whitsuntide, the Spirit's work in founding the Church.

Taking at random the tenth Sunday after Trinity we find the following schedule:

Theme: Joy and Peace.

Prophecy: Jer. 6/16 and Is. 48/17, 18.

Psalter: 85/9 and 4/7-9.

First year: Gosp. Matt. 11/28-30. Epistle Phil. 4/4-9.

Second year: Gosp. Matt. 13/44-46. Epistle Phil. 3/7-9.

Third year: Gosp. John 16/33. Epistle Col. 3/15.

There are included one or two rather long prayers for each day, of which criticism has been already expressed.

III

Having considered in some detail the separate parts of the service, it becomes much simpler to express the aims and methods of German liturgical reform than it would have been at the begin-

ning. Definite and practical are the lines of procedure. The movement seeks, then, to make of every service a coherent unit developing one idea and culminating in a climax, using the period of corporate silence for highest communion with God. The Lord's Prayer tends to become the most important worship-moment in the service. Prayer as a whole is receiving much more attention than formerly. The Creeds of the past are considered unsatisfactory from all sides. The sermon is becoming part of the service instead of the service itself. Music reform is under full headway. The Church Year is being critically examined with a view to more helpful schematization.

In each of its aspects the movement is governed by a desire to help the person who comes to church, to make his worship more real, to give him a more active part in it, and to affect his daily life in vital fashion, both through worship itself and through the Church Kalendar. It is no mere change in the minds of scholars which we are asked to consider, but a practical laboratory experiment, put fearlessly into practice in hundreds of German churches. Where is the process going to lead?

The results are already much in evidence. We see an enriched liturgy, not only in the hands of the pew worshipers, but also awakening them to a more active partaking of the worship life of the church. Ten years ago the average Lutheran in Germany had not even the opportunity of repeating the 'Our Father' with the minister. Today he has a large part to play, in the rich responsive readings and in other ways. He may even take the service himself, upon occasion, or act as leader for large parts of it.

No one is satisfied with the progress made, however. There is no suggestion that the movement has completed its purpose. The wealth of new services being published all the time bids fair to a long continuation of the experimental stage. In fact the very aim of the movement, 'a rite which speaks the language of the time,' is against any settled, cut and dried form. Nowhere else is the goal and method so well set forth as in the introduction to Otto's *Zur Erneuerung und Ausgestaltung des Gottesdienstes*. Freely translated, it reads:

Here I would like to give stimulation to the happily named 'Liturgical Movement' . . . would like a rich offering from many sides, from which, through experience and choice, the most effective and proficient would form our new possession. The time for settling and establishing certain forms is not by any means at hand—above all else this is no movement of deciding and legislating. In the next place much greater opportunity should be given for the worshiper's creative art to express itself. The way to renewed liturgical enrichment lies between stark formalism of the past and an ungoverned freedom, by the creating of new lesser services and the changing, as experience approves, of the major services which are established by canon or custom.

Whether the present method will continue until a friendly settlement ensues in favor of a few service types is a question which cannot be answered. Otto, though only sixty, is already old as a result of serious illness. Last spring marked his official retirement from the University of Marburg. While he may live and work for years, it is not to be expected that his rich contribution will be greatly enlarged. Heiler, at thirty-seven, is just entering his prime. As his present trend is very much in the direction of 'Highchurch' his offering is not likely to be the creation of new service types. The chief offering of both these men is not cult forms, but rather breadth of view. Heiler was reared in the Roman communion, and both have travelled so extensively that the frequent narrowness and Rome-phobia one finds in Lutheran Protestantism are being weakened through their influence.

The Berneuchener group is the most important at present, being composed of representative clergymen such as Heitmann, Ritter, Stählin and others, professors and parish priests. The zenith of interest has not been reached. More and more clearly men are seeing that if worship is to be effective it must be the active worship of the individual in the pew. With no hampering tradition such as that holding back the Roman liturgists, with a freedom for experiment not offered by older communions, and with a thoroughness characteristic of the German mind, much may be hoped for from this eager venture into fresh liturgical fields. At present when man is wondering whether there be any such thing as progress, when Christians realize that the con-

version of themselves and their brethren depends today upon practice rather than preaching, and when European post-war psychology is tinged with pessimism, one feels that nothing could be more welcome than such a contribution.

The best works upon the movement:

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FRIEDERICH NIEBERGALL. *Der evangelischen Gottesdienst im Wandel der Zeiten*. Leipzig, 1925.

RUDOLPH OTTO. *Zur Erneuerung und Ausgestaltung des Gottesdienstes*. Giessen, 1925.

CRITICAL NOTE

THE MEANING OF Δόξα IN THE GREEK BIBLE

By A. HAIRE FORSTER, Western Theological Seminary

In his *Lives of the Philosophers* X. 34, Diogenes Laertius says of the Epicureans τὴν δὲ δόξαν καὶ ὑπόληψιν λέγουσιν, ἀληθῆ τε φασὶ καὶ ψευδῇ 'opinion they also call assumption and declare it to be true and false'—that is, according as the evidence confirms or contradicts. This might be termed the usual meaning of the word throughout Greek philosophical writings: an opinion, an assumption which may be true or false, but at any rate needs to be carefully tested.

It was the mission of Socrates to expose δόξαι 'opinions' by showing their shaky foundations and so the word is often found in the dialogues of Plato with the meaning expressed or implied ὅτι ταῖς μὲν δεῖ τῶν δοξῶν προσέχειν τὸν νοῦν, ταῖς δὲ οὐ 'that we ought to pay attention to some opinions and not to others.' *Crito* 46 E. The same meaning is frequent in Aristotle: as for example 'assumption and opinion are capable of error.' *Nic. Eth.* VI. iii. 1.

Menander was a companion of Epicurus and a contemporary of Zeno, the founder of the Stoic School, yet in his extant fragments the word δόξα in its three occurrences means not mere opinion, but favorable opinion, that is, fame, reputation, honor; for example: ἐγὼ τις ἀναμάρτητος εἰς δόξαν βλέπων. "The sinless saint I was, mine eyes on honor fixed," says a character in the 'Arbitrants.'

This is the commonest meaning of the word throughout Greek literature: for example in Pericles' funeral oration, Thucydides II. 35-46, the word occurs four times—once with the meaning *expectation*, that is, an opinion about the future, three times meaning *renown*.

A

Δόξα in the Greek Bible

A good example of δόξα in the regular sense renown, reputation is in Wisdom 8 : 10 ξέω δι' αὐτὴν δόξαν ἐν ὄχλοις 'for her sake, I will have renown among the multitudes.' I have found no clear instance in the Greek Bible of δόξα in the sense so common in Greek philosophical writings, *mere opinion, assumption* except perhaps once in the would be philosophical book 4 Macc. 5 : 18. Altogether the word occurs about 445 times in the Greek Bible—*about* 445 because in a few places the text is uncertain.

It translates 25 Hebrew words. This large number is due to the translator of Isaiah who translates 16 Hebrew words by δόξα and seems to indicate thereby a deficiency in his Greek vocabulary or it may be evidence that there were several translators of Isaiah. Eight Hebrew words are translated by δόξα in Isaiah and not elsewhere.

1. Isaiah 6:1, it translates שָׂרָא skirt or train.
2. Is. 11:3 מַה עֵינָיו רֹאֶה 'what his outward eyes see' is δόξα translated τὰ δράματα τῶν ὀφθαλμῶν Dt. 28:34. This approaches the meaning *appearance* as opposed to reality so common in Plato.
3. Is. 17:4 בָּשָׂר flesh is translated or rather paraphrased by δόξα although δόξα is used in the same verse to translate כְּבוֹד.
4. Is. 22:25 מִשָּׁא burden is rendered δόξα perhaps because מִשָּׂא like כְּבוֹד contains the idea of weight.
5. Is. 28:1 זִכְרִי 'beauty,' 'honor,' apparently is rendered by δόξα.
6. Is. 40:6 חֶסֶד 'mercy' is δόξα, elsewhere nearly always εἰσος; a Hebrew variant has been suggested here.
7. Is. 40:26 אֵין 'strength' is δόξα.
8. Is. 52:14 חֲמָר form is δόξα, translated εἶδος in Gen. 29:17.

In these eight instances in Isaiah, *δόξα* as the translation of the Hebrew word is unique.

Other unique translations of Hebrew words by *δόξα* are:

9. Ps. 111:3 הון *wealth* is *δόξα*, *κτῆσις* in Pr. 8:18.

10. Ps. 48:15 דְּבַר dwelling is *δόξα* but the Hebrew text is doubtful.

11. 2 Chron. 30:8 יד hand is rendered *δόξα* in the phrase חֲנִי יָד לַיהוָה but here again the Hebrew is under suspicion.

12. Jeremiah 23:9 שְׁרֵפָה sacredness is *δόξα*, usually *ἁγιον*.

13. Ezekiel 27:7 נֶס an ensign becomes *δόξα*, one of the two cases where the word does not represent כְּבוֹד in this book.

14. Numbers 23:22 and 24:8 the word קַרְנֵי אֵילָנִים applied to a unicorn is *δόξα*. The meaning of the Hebrew word is uncertain. Vulg. is *fortitudo*.

15. Exod. 33:19 טוֹב goodness is *δόξα*.

Thus in 15 out of the 25 cases *δόξα* is used only once to translate the particular word. There are other cases where a Hebrew word is represented by *δόξα* only two or three times.

16. מִגְדָּל might is *δόξα* in Is. 12:2; 45:25 and in Ps. 67:35 although in the previous verse the same word is translated *δύναμις* and in Ps. 131:8 *ἁγίασμα*.

17. כָּרָה honor is *δόξα* in Esther 1:4 and 6:3; τιμή in Psalm 48:33.

18. Numbers 12:8 and Psalm 16:15 נֶחֱמָה form, semblance is *δόξα* but *ὁμοίωμα* in Dt. 4:12, *μορφή* in Job 4:16.

19. Is. 33:17 and Lam. 2:15 יָפִי beauty is *δόξα* but κάλλος in Ps. 44:2.

20. Exod. 15:11 and Is. 61:3 הִלָּלָה praise is *δόξα*, *αγαύρισμα* in Is. 62:7, *αἶνεσις* in Ps. 146:1.

21. Exod. 15:7 הִתְנַחֵף exaltation is *δόξα*, also 3 times in Isaiah, i.e. 14:11, 24:14, 26:10, once in Micah 5:4; *καλλονή* in Ps. 46:5.

In the three following cases *δόξα* is a frequent translation of the Hebrew.

22. Exod. 28:2, 40 תפארת beauty is δόξα, also in Isaiah 3:18; 4:2; 10:12; 20:5; 28:1; 52:1; 60:19; 63:12, 14; 3 times in one chapter in Jeremiah: 13:11, 18, 20; twice in Chronicles: 1 Chron. 22:5; 2 Chron. 3:6. This word is τρυφή in Prov. 4:9, καύχησις Prov. 16:31, Ezek. 16:12; 23:42; κάλλος Is. 62:3; δόξασμα Is. 46:13; ωραιότης Is. 44:13.

23. הוד splendor is δόξα in Ps. 20:6 though in the same verse δόξα also translates כבוד. הוד is also δόξα in Job 37:22; 39:20; 40:5; in Is. 30:30; in 1 Chron. 16:27; 29:25; Dan. 11:21. In Ps. 44:4 it is ωραιότης.

24. קדר ornament is κάλλος in Ps. 44:4; εὐπρέπεια in Ps. 104:1 but δόξα in Ps. 149:9; Prov. 14:28; 20:29; Is. 2:10; 19:21; 53:2; Dan. 4:27; Ezek. 27:10, the second of the two cases in Ezekiel where δόξα does not translate כבוד.

In the case of these 24 words, δόξα with few exceptions is seen to translate Hebrew words which can bear the meanings of strength, wealth, beauty. δόξα seems therefore to connote to the translators the external manifestation of male and female power and position whether it appears in money or clothes or appearance. This connotation brings us close to the Hebrew word which is represented by δόξα 181 times in G.

B

The Meaning of כבוד

In more than one third of the total occurrences δόξα translates כבוד. To illustrate: δόξα is found 3 times in Genesis, twice it represents *kabod*, the third, there is no Hebrew underlying. Of 15 places in Exodus, 9 represent *kabod*, 2 out of 2 in Leviticus, 7 out of 11 in Numbers, 1 out of 1 in Deut., 2 out of 2 in Haggai, 2 out of 2 in Zechariah, 2 out of 2 in Malachi, 51 out of 57 in the psalms, 19 out of 21 in Ezekiel.

Δόξα is in fact the *regular* translation of *kabod* though τιμή is used a few times, as Prov. 26:1 and Is. 11:10. Six of the twenty-five Hebrew words listed above occur in Ps. 95 but

δόξα is kept as a translation of *kabod*, which occurs 3 times in the psalm.

The question of the meaning of δόξα becomes essentially therefore the question of the meaning of *kabod*.

The root idea is apparently weight. What gives weight, importance, consideration to a person or thing is his or its *kabod*. Wealth usually gives importance; hence *kabod* is actually translated πλοῦτος in Is. 61:6. In Is. 8:7 the *kabod* of Assyria is her armies, in 60:13 of Lebanon, her trees. In Ps. 105:20 the *kabod* of Israel is Yahweh yet they changed their *kabod* into the likeness of an ox. In 1 Kgs. 4:22 the ark is the *kabod* of Israel. In some poetical passages a man's inner worth, better self as we would say, is his *kabod*, e.g. Ps. 7:6; 29:13, that is, *kabod* is not invariably used of an external manifestation of power or excellence. Among those that are debarred from wealth and power as the psalmists were, *kabod* will sometimes be recognized as greatness of soul.

C

The *Kabod* of God

If God be a storm god as Yahweh once was, his *kabod* will be storm phenomena, thunder, above all, lightning; then as he is given a moral character, his *kabod* will become moral qualities, but traces of the storm period will remain. Psalm 96 illustrates this. There the storm phenomena are the servants of his justice and 'all the peoples saw his *kabod*'—verse six. The visions of Ezekiel also combine the two conceptions. The *kabod* of god is seen in a storm cloud * but this *kabod* cannot abide iniquity: Ezekiel afterwards sees it abandon Jerusalem.

In Ezekiel the *kabod* as a fiery glow is seen in a vision, cf. 10:4, but in the Priest's code it is literalised and localised after the manner of priests in all ages. When the *kabod* (δόξα) is mentioned in the P. sections of Exodus and Numbers,

* For a description of a storm on the Euphrates, the clouds *streaked with bright colors*, see *A New Commentary on Holy Scripture*, Macmillan, 1928, p. 525a.

it is a fiery appearance. "According to P., the glory of Yahweh was a fiery appearance (Exod. 24:16-18) manifesting the Divine presence," *Internat. Crit. Comm.*, Numbers, p. 154. In Exod. 34:29, 30 a P. section *δεδόξασται* is used to translate the Hebrew *רָאָה* 'send out rays.' The *kabod* or *δόξα* is as it were transubstantiated into the lurid light of the storm cloud and so *δόξα* acquires a meaning 'radiance' which it has not in Greek literature. Perhaps it once had such a meaning, but is it not more likely that the meaning was acquired through G., especially the translators of Ezekiel and the Priest's code? If it is found with this meaning of 'radiance' in magical papyri or elsewhere, we may have an example of G. influencing the Koine and why should not this be so?

Thus *δόξα* passes from its original meaning of subjective opinion to its most common meaning of reputation, renown, and then suffers a sea change because it happens to be the word selected to translate *kabod* in G. and *kabod* was Ezekiel's word to translate the fiery glow of the vision of God as in 10:4 ἡ αὐλὴ ἐπλήσθη τοῦ φέγγους τῆς δόξης Κυρίου.

Note 1. *δόξα* in the sense of the praise due to God is common in G., as for example Ps. 95:8: his *δόξα* should have its response and reflection on earth; this usage however does not seem to throw light on the meaning of *δόξα*.

Note 2. The Hebrew meanings and references were checked by Dr. F. H. Hallock, lecturer in Hebrew at the Western Theological Seminary, Evanston.

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CHRISTIAN SOCIAL ETHICS

A READING COURSE

By NORMAN B. NASH, Episcopal Theological School

From the systematic viewpoint, Christian Social Ethics is a subdivision of Christian Ethics "dealing with the organized world of Christian morality, the moral communities to which the realization of the Christian moral ideal gives rise" (Adam, p. 25), i.e., with the Christian life in the relations of the family, church, state, and economic and cultural orders. As such it is dealt with in many of the books found in Dr. Hallock's Reading Course on Moral Theology in the *A.T.R.* for April, 1929. I would especially recommend the appropriate sections in the following books on that list: Dewey and Tufts, *Ethics*, pp. 427-605; Koch-Preuss, *Moral Theology*, Vol. V; Kirk, *Conscience and Its Problems*, Chap. VI, secs. 6-7; Chap. VII, secs. 5-7.

In addition, the following: M. Cronin, *The Science of Ethics*, Dublin, 1922, Vol. II, 'Special Ethics,' is especially valuable for Roman Catholic teaching on the ethics of family and economic relations. D. S. Adam, *A Handbook of Christian Ethics*, Edinburgh, 1925, Part III, is a solid, though dull, treatment of Christian Social Ethics from a liberal Protestant theologian. T. von Haering, *The Ethics of the Christian Life*, trans. J. S. Hill, N. Y., 1909, Chap. VII, Christian Life in Society, is more searching than Adam, and more Lutheran.

Equally indispensable, and to most readers more interesting, are books on the history of Christian social teaching. Troeltsch's magnificent, though often speculative, *Die Soziallehren der christlichen Kirchen und Gruppen*, Tübingen, 1912, still awaits a translator, and we have in English no adequate survey of the whole field. The following are useful for the historical student:

J. B. Paton, ed., *Christ and Civilization, A Survey of the Influence of the Christian Religion upon the Course of Civilization*, London, 1910. This series of historical essays is sounder on Christian social teaching than in the more difficult field of Christian social influence, where confident assertion can so rarely be substantiated by adequate evidence.

C. O. P. E. C. Commission Report No. XII: *Historical Illustrations of the Social Effects of Christianity*; London, 1924.

C. Gore: *Christ and Society*; London, 1928.

C. E. Osborne: *Christian Ideas in Political History*; London, 1929.

C. J. Cadoux: *The Early Church and the World*; Edinburgh, 1925.

B. Jarrett: *Social Theories of the Middle Ages*; Boston, 1926.

R. H. Tawney: *Religion and the Rise of Capitalism*; London, 1926.

E. Troeltsch: *Protestantism and Progress*; London, 1912.

W. A. Visser 'T Hooft: *The Background of the Social Gospel in America*; Haarlem, 1928.

Of the many books on the social teaching of Jesus few can show the minimum of historical objectivity which is necessary to check facile modernization. Among these I should include:

O. Cone: *Rich and Poor in the New Testament*; N. Y., 1902.

S. Mathews: *Jesus on Social Institutions*; N. Y., 1928.

C. C. McCown: *The Genesis of the Social Gospel*; N. Y., 1929.

The two classics of the American "social gospel" are, however, still important as contemporary Christian teaching of wide influence:

F. G. Peabody: *Jesus Christ and the Social Question*; N. Y., 1900.

W. Rauschenbusch: *Christianity and the Social Crisis*; N. Y., 1907.

On ethical problems in the economic order, see:
Committee on the War and the Religious Outlook: *The Church and Industrial Reconstruction*; N. Y., 1920.

- L. T. Hobhouse, et al.: *Property, Its Duties and Rights*; London, 1913.
J. Husslein and J. A. Ryan: *The Church and Labor*; N. Y., 1920 (Roman Catholic).
J. Stamp: *The Christian Ethic as an Economic Factor*; London, 1926.
R. H. Tawney: *The Acquisitive Society*; N. Y., 1921.

On Christian political ethics, see:

- D. Allen, ed.: *Pacifism in the Modern World*; N. Y., 1929.
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On sex and family relations, see:

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A. H. Gray: *Men, Women and God*; N. Y., 1922 (Liberal Protestant).
A. M. Royden: *Sex and Common Sense*; N. Y., 1922 (The woman's view).

On the social function of the Church, see:

M. Spencer: *The Social Function of the Church*; London, 1921.

On disciplinary dealing with Christian social duty, in addition to the Anglican and Roman Catholic references in Dr. Hallock's Reading Course, see:

M. Spencer, ed.: *Social Discipline in the Christian Community, Past, Present and Future*; London, 1926 (Essays by English Anglicans, Non-Conformists and Roman Catholics).

NOTES, COMMENTS, AND PROBLEMS

By BURTON SCOTT EASTON, General Theological Seminary

The Cercle de la Librairie, 117 Boulevard St. Germain, Paris, announce the publication in 1930 of a complete catalogue of all French books in print, to be called *La Librairie Française*. It will be by authors only, and will fill two volumes, and the subscription price is 500 francs. The need of this work has been long-felt, as the standard French bibliographical indexes are notoriously slow in preparation and are rarely less than five years behind current issues. A catalogue by title is also promised for the future, but French literature still lacks an adequate subject index.

The University of Chicago's expedition at Alisher (a hundred miles north of Aleppo), supposedly a Hittite city, has discovered that what thus far has passed for Hittite art is really Assyrian. Cuneiform tablets, which appear to be contemporary with Hammurabi, show that Alisher was an Assyrian commercial outpost; this puts the boundaries of the Assyrian empire far further to the northwest than had previously been suspected.

The joint expedition of the British Museum and the University of Pennsylvania at Ur have carried their excavations to levels of unexpected age; at the last report they had penetrated nearly sixty feet below the stratum dated for B.C. 3200 into a stratum genuinely prehistoric. As tests show that virgin soil has been almost reached, the remains now being recovered belong to the very earliest period of human settlement in Mesopotamia.

The Marston expedition working at Jericho have established the lines of the Jericho wall. It belongs to the middle Bronze Age (B.C. 2000-1600), and was presumably standing at the time of the Hebrew invasion.

After thirty-two years of teaching in Union Seminary, Dr.

William Adams Brown has been made Research Professor of Theology, an appointment relieving him of further class-room duties.

The University of Bonn, which has been building up a remarkable theological faculty, now announce the appointment of Professor Karl Barth to the chair of systematic theology.

The necrology list for the past three months is as follows:

Mary Whiton Calkins, born in 1863, and since 1891 connected with Wellesley College in the departments of philosophy and psychology, was a pioneer in her field among the women of America. She was the author of psychological textbooks, as well as of a treatise on ethics, *The Good Man and the Good*, published in 1918.

William Stearns Davis, born in 1877, specialized in ancient and medieval history, and for the last twenty years was at the University of Minnesota. He wrote voluminously in his own field, with emphasis on economic history. In 1912 he published a life of Luther: *The Friar of Wittenberg*.

William Herbert Perry Faunce, born in 1859, was a Baptist clergyman of great ability as well as a distinguished educator and college president. He accepted the presidency of Brown University under very trying circumstances in 1899, and silenced all critics of his policy by his success. His publications were almost entirely in the realm of applied religion, his *What does Christianity Mean?* (1912) and *Social Aspects of Foreign Missions* (1914) being his best known works.

Peter Joseph Felten, born in 1851, spent most of his active life as (Catholic) Professor of New Testament in Bonn; he retired in 1921. For about ten years, however, he taught at St. Cuthbert's College, Ushaw, England. His first works were biographical, but he published also a commentary on Acts (1892), and a textbook on New Testament Times (1910; 2d edition 1925).

Wilhelm Hadorn, a Swiss Evangelical, born in 1869, was Professor of New Testament in Münster (Switzerland). Most of his literary work, however, was concerned with the church history of his own country.

Arthur Crawshay Alliston Hall, Bishop of Vermont, was born in England in 1847. He graduated from Christ Church, Oxford in 1869, took orders and joined the Cowley Fathers. As a result he was sent to their mission in Boston at the Church of the Advent, and remained in this country for the rest of his life. From 1882 to 1891 he was in charge of the church of St. John the Evangelist, Boston, and was consecrated Bishop of Vermont in 1894. A list of his publications gives more than thirty titles, nearly all of a devotional nature. In theology he represented the older Tractarianism.

Charles Mercer Hall, born in 1864, an Episcopal clergyman, was likewise known as a devotional writer.

Rudolf Kittel, born in 1853, was Professor of Old Testament in Leipsic from 1898 until his retirement in 1924. An extraordinarily prolific writer, he wrote technical commentaries on many parts of the Old Testament, especially the historical books, a *History of the Hebrews* (first published in 1881), the final revision of which was issued in 1929 (*Geschichte des Volkes Israel*), a very well known *Hebrew Archaeology* (1908), and—most familiar of all—his *Biblia Hebraica*, used now by everyone as the standard Hebrew text (first issued in 1905, with continuous later editions). Many of his works were translated into English, and he wrote the very lengthy article "Religion of Israel" in the extra volume of Hastings' *Dictionary of the Bible*.

Carl Mirbt, born in 1860, was Professor of Church History, first (1889) at Marburg and then (1912) at Göttingen. He was a specialist in the history of the Papacy, and his knowledge of the mediæval period was perhaps unrivalled. While essaying objectivity in his historical research, he used his technical knowledge as a vigorous anti-Roman propagandist, and was a pamphleteer against the power of the "Center" in German politics.

Dom André Mocquereau, born in 1849, was recognized as the ablest specialist of modern times in the history of liturgical music and in the theory of plainsong.

Edwin Wilbur Rice, born in 1831, was ordained to the Con-

gregational ministry in 1860, but spent nearly his entire life in editorial and literary activities: his bibliography actually contains over 400 items! Such a voluminous output was necessarily of a highly "popular" nature, consisting largely of devotional and practical commentaries, Sunday School literature, etc., but his various volumes of reminiscences have a permanent value.

BOOK REVIEWS

Iêsous. By Robert Eisler. Heidelberg: Winter, 1929-1930. 2 volumes. M. 84.00.

Dr. Eisler has made citation of this book difficult by a truly eighteenth century title-page. Translated it reads: "Jesus, a king without a kingdom." This much is in Greek. Then there follows in German: "The Messianic movements for independence from the appearance of John the Baptist to the death of James the Just, according to the newly recovered *Captivity of Jerusalem* by Flavius Josephus and the Christian sources." And about as much again follows in further description.

On surveying these two massive volumes, which even surpass in performance what the title promises, the reviewer's heart fails within him. In pursuit of the evidence for a first century fact, Dr. Eisler plunges into the depths of eighth century Bulgarian history, leaps from there to an obscure tenth century heresy in France, and follows the trail to a triumphant conclusion in a sixteenth century Russian ghetto. He uses with authority Greek, Talmudic, Old Russian and Armenian; it is only in Roumanian that he invokes assistance from a specialist. On one page he discusses Roman military archæology, on another he analyzes Byzantine censorship, and on a third we find ourselves in a technical exposition of Mandæism. Who is sufficient to criticize these things—or even to describe them?

He begins with the famous "testimony to Christ" in Josephus' *Antiquities*. Everyone knows—or ought to know—that Josephus did not write this, and yet it is exactly in his style. Dr. Eisler thinks it is the result of a Christian editing of an original passage hostile to Christianity, and he undertakes to restore what Josephus actually wrote; a process that he pursues to a highly plausible conclusion. Having done this, he then turns to the vastly more intricate problem of the Old Russian text of Josephus' *War*.

His theory is this: The original Aramaic text of the *War* was never circulated, but it was at once translated into Greek under the title *The Captivity of Jerusalem* in the year 72. This edition, meant for Jewish readers, was used for the Old Russian version, made in the thirteenth century. Christian censorship of this Greek form was half-hearted and many statements about Jesus were passed much as Josephus wrote them. Josephus, however, thoroughly revised the *Captivity* for the benefit of non-Jewish readers, and issued it under the familiar title *The Jewish War*. This edition was later radically censored by Christians and all passages referring to Jesus were eliminated.

Dr. Eisler's problem, accordingly, is to restore what Josephus wrote in the first edition. The task carries him into a very detailed study of Josephus' own career, and the results he achieves are calamitous for the Jewish historian's reputation. He is held to be chiefly responsible, thanks to his inordinate vanity and covetousness, for the Galilean outbreak that grew into the war against Rome. And, as soon as Josephus realized the storm he had raised, he took the first opportunity to desert to the Romans, committing in the act at least perjury and almost certainly murder. For the rest of his life he strained every effort to cover up his treachery, not shrinking from wholesale lying and slander wherever it suited his purpose.

This analysis, though, is only an incident to the main purpose of recovering the original texts in question, and this Dr. Eisler does by a bold reconstruction. The first step is to "uncensor" them; removing complimentary phrases and substituting uncomplimentary ones. Then he asks whether fragments of Josephus' testimony may not have been preserved in other sources, and at this point his boldness grows into what is actual audacity. The familiar letter of Lentulus to the Roman Senate, which practically all scholars treat as a thirteenth century apocryphon, is claimed for Josephus, and is in turn "uncensored" and restored. And Dr. Eisler does not stop here. He claims that this description of Jesus' personal appearance was taken by Josephus from the official report of Pilate's trial.

Having thus recovered the original Josephus' texts, Dr. Eisler next undertakes to apply them in his historical reconstruction. And at the start he makes an implicit preliminary assumption: the evidence is inerrant, and everything else must yield to it. It makes the Baptist assist Judas of Galilee in the revolt of A.D. 6, and so Dr. Eisler makes the Baptist's words in Luke 3 part of the Baptist's preaching to the revolutionists. It makes the Baptist survive Jesus, and so Dr. Eisler represents the Baptist's work as enduring for a full generation. It makes Jesus nearly fifty years old when he began preaching, and Dr. Eisler accepts this age; the manner in which he explains Luke's "about thirty years old" is a miracle of ingenuity. It dates the crucifixion in the very early twenties of the first century, and so Pilate's administration is extended backward correspondingly: Christian historians have corrupted the evidence in support of a false chronology. It describes Jesus' execution as the penalty for a revolt to seize the Temple. Now the cleansing of the Temple would account for this, but Dr. Eisler is not satisfied with so simple a solution; he insists his source must be infallible. And so into the middle of Holy Week he injects an actual seizure of the Temple by Jesus and his followers, using the "not peace but a sword" passage and the evidence of Luke 13: 1-5!

The rest of his reconstructions we cannot here describe in detail, but they are equally sweeping. The baptism and temptation stories he transfers to the Baptist, together with much of Jesus' message. He divides Jesus' ministry into two parts. In the first he taught absolute abandonment of the world and all its good, and led his disciples out into the desert to await God. When nothing happened, he reversed his doctrine and preached military revolt, raised his standard—so to speak—on the Mount of Olives, was joined by hotheads, and led them into battle. They took the Temple, the Jewish hierarchs flying in despair. These appealed to the Romans, who summoned their troops, retook the Temple, slew the disciples and executed Jesus as a rebel taken red handed.

And what is the authority for all this? Texts of dubious

origin, uncertainly transmitted and hypothetically restored. But we might waive this point for the moment, and ask what would be the value of these texts even if we should assume that Dr. Eisler has proved Josephus wrote them in this form precisely. The events happened—on his chronology—nearly twenty years before Josephus was born. Josephus, as far as he was anything sincerely, was a Pharisee, and as such hated Christianity roundly; what trouble would he take to consult sources that did the Christians justice? Josephus was also passionately anxious to keep on perfect terms with the Romans—here he was sincerity personified—and to the Romans Christianity was suspect in the highest degree. Dr. Eisler's estimate of Josephus' truthfulness and objectivity is as low as is conceivably possible. He convicts him of crass ignorance, as well as of falsification, when his own interests were concerned. What conceivable right has Dr. Eisler, then, to use his anti-Christian evidence—supposing that it is actually his—as divinely inspired and infallible?

BURTON SCOTT EASTON.

Palestine in General History. By Theodore H. Robinson, J. W. Hunkin, F. C. Burkitt. London and New York: Oxford University Press, 1929, pp. viii + 106. \$2.00.

The present volume contains the Schweich Lectures of the British Academy for 1926. Professor Robinson treats of the history down to the fall of Nineveh, Mr. Hunkin carries on to the time of Titus, while Professor Burkitt has an interesting chapter on Petra and Palmyra. The book is full of illustrations, containing no less than 12 plates (35 illustrations) and 7 maps.

The lectures are a fair statement of the general course of Hebrew history very interestingly written and designed to encourage the reader to pursue the subject further. The treatment of the sources is brilliant, good use being made of the coins in throwing light upon the period from Alexander on. Interesting also is the brief sketch of the economic development, in which it is made clear that the situation during the Roman Period was derived from that of the Hellenistic and especially the Egyptian.

Professor Burkitt's lecture on Petra and Palmyra is a fascinating economic sketch from which it appears that both cities owed their fortunes to the conditions of warfare between the North and the South. While the sea routes were impracticable and while the land routes were infested with armies the only safe course for commerce to pursue was the desert route on which these two cities lay. When peace was finally established throughout the empire the commerce *viâ* these cities of the desert was at an end.

FREDERICK C. GRANT.

Geschichte des Volkes Israel. Band III, Hälfte 2. By R. Kittel. Stuttgart: Kohlhammer, 1929, pp. xii + 299-762. RM. 13.60; geb. 15.50.

In this section of his revised history (dedicated to the American Society of Biblical Literature and Exegesis) Dr. Kittel studies the literary sources and interprets the course of events from the return from exile to the eve of the coming of Alexander the Great. The slightest comparison with the older edition shows that we have here not merely a revision but an entirely new work; a work which the present reviewer would regard as being on the whole the best now available. Dr. Kittel has here to deal with a section upon which much has recently been written; he seems to have overlooked nothing and everywhere to have shown a well-balanced judgment, not overly eager to reach a conclusion. In doubtful cases a sentence (p. 327) expresses the position which is consistently maintained, "*Man wird die Frage offen lassen müssen.*" It is a work over which we would willingly linger; considerations of space force us to limit ourselves to two comments. First, his carefully guarded acceptance of the Koster-Torrey theory is such that his views are not at all out of accord with the verdict which Albright on archæological grounds has recently pronounced. Second, that he seems to reject trito-Isaiah, not, however, accepting the more recent theory of Torrey, but making chh. 40-66 prior to the return.

F. H. HALLOCK.

A Critical and Exegetical Commentary on the Book of Daniel. By R. H. Charles. Oxford University Press, 1929, pp. cxxviii + 408. \$10.00.

Never before, perhaps, have two commentaries of major importance upon the Book of Daniel appeared within the space of two years. The situation is also unique in that it is impossible to say "either this or that," but that to one who would keep abreast of progress in study of this book "both" must be said. Dr. Montgomery has approached the subject from the standpoint of a thoroughly competent O.T. scholar; Dr. Charles from that of an equally competent student of Aramaic and apocalyptic; his prolonged studies in the latter field equip him especially for the task here undertaken. "In publishing this Commentary my chief claim is, so far as possible, to recover the oldest form of the text, and to interpret that text in conformity with the usages of Jewish Apocalyptic" (p. x). Opinions will differ as to his success in the first of these aims; as to the second there can be no doubt that he has produced a work of abiding value.

Daniel is a book which has occupied the thought of Dr. Charles over a long period of years since the appearance of his Commentary in the Century Bible series in 1913. His matured judgment re-affirms the theory expressed in the briefer commentary—a theory which is not, of course, peculiar to him—that the whole book first existed in Aramaic, for which he supplies a strong, though not wholly convincing, argument, and was partly translated into Hebrew to qualify it for reception into the Canon; furthermore, that the LXX was made from the original Aramaic, Theodosian from the Massoretic text as we now have it. This would satisfactorily account for the wide variations in the Greek versions, but accepting that explanation we would expect to find the LXX more nearly in agreement with the Aramaic section of our present version; on the contrary it is just here that the divergence is greatest. Dr. Charles has a low opinion of the Massoretic text, a far higher one than is common of the LXX: it possesses "a critical value transcending all the other versions collectively" (p. lxiii); an evaluation which most scholars will concede to the LXX in only a few places. He also gives con-

siderable space to a pre-Theodosian text, different from that of the LXX; a study of great importance in view of the N.T. and Patristic quotations from Daniel.

He rejects, apparently on good grounds, the theory of Montgomery and Dalman that chh. 1-6 are considerably prior to 165 B.C., belonging, perhaps, to the preceding century; a theory "which I am convinced is absolutely groundless" (p. xxxix). He maintains the generally held view that the book is a unity in time, not, however, in authorship; he thinks "1-2:4a-6 and (chh.) 8-12 must be assigned to at least three different writers, or . . . to at least three *translators*" (p. xlvi). He holds also that there are many interpolations and dislocations. Some of his re-arrangements of the text certainly help to make it more intelligible, *e.g.*, placing 1:20 after 2:49b; the same may be said of the rejection of some of the passages which he regards as interpolations.

It would be impossible to enter here upon any review of the commentary matter proper; generally his verse by verse notes, as well as his introductions to the various sections, are clear and most useful in leading towards the understanding of an admittedly most difficult book.

The labors of these two scholars should add greatly to the interest in and study of both the book and the period. The University Press has produced an excellent book viewed from the mechanical standpoint, such as we expect from it, but we must regret that it has been found necessary to fix upon it a price which will be prohibitive to many and will keep it from study shelves where it well merits a place.

F. H. HALLOCK.

Der Messias. By Hugo Gressmann. Göttingen: Vandenhoeck and Ruprecht, 1929, pp. xx + 505. M. 33.

For a long time the late Professor Gressmann's book on *The Origin of the Israelitic Eschatology* has been out of print and practically impracticable. The present volume is a complete re-

vision of this work in much enlarged form and was the last book which engaged the attention of its learned author before his lamented death while on a visit to America in 1927. Dr. Hans Schmidt of Halle has edited the volume and has given it what appeared to be Professor Gressmann's intended arrangement.

The book opens with the discussion of the ancient Israelitic court style as seen in the royal Psalms and the address to the earthly king as God. This forms the point of departure for the conception of the Messiah and the conception of priestly and royal offices so frequently associated under that title.

Book II examines the prophetic utterances, chiefly in the form of oracles upon the nations, and examines their eschatological outlook.

Book III describes the Golden Age, the restoration of Paradise, the mythological cosmography and the return of the Mosaic period—there are traces of this to be found in a number of prophetic or apocalyptic passages. The affiliations here with non-Israelitic, that is, with general oriental ideas, with Egyptian and Babylonian, are clearly pointed out.

Book IV discusses the political Messiah; Book V, the prophetic; Book VI, the Son of Man in Daniel, Enoch, and Fourth Ezra; Book VII deals with the Egyptian Messianic expectation. Two appendices deal with the secret Messiah and with Virgil's Fourth Eclogue.

Some outstanding features in this discussion will interest the general reader. For example, Professor Gressmann holds that the Servant of Yahweh in Isaiah 53 is not Israel, nor the prophets, nor a historical person. It is an ideal figure who at the same time possesses a real heavenly existence and who will in due time be made known (p. 339). This is very 'high' Messianic doctrine and will prove hard for some persons to follow. It leads up, however, to the Son of Man Messiahship in Daniel and Enoch. A further point of great interest is the admission of a Messianic element in the old Egyptian literature. This has been a moot point for some time. Professor Gressmann was still as sure when he wrote this book as he ever was that the passages cited

from ancient Egyptian literature in proof of Messianic beliefs were justly so interpreted.

FREDERICK C. GRANT.

A Grammar of New Testament Greek. By James Hope Moulton and Wilbert Francis Howard. Vol. II. *Accidence and Word-Formation*. Pt. iii. *Word-Formation, with an Appendix on Semitisms in the New Testament and Contents and Indices to Vol. II* (pp. xxviii + 267-543). New York: Scribner, 1929. \$3.75.

The present installment concludes the second volume of Professor Moulton's posthumous *Grammar of New Testament Greek*. When the *Prolegomena* first appeared it was hailed as the most brilliant grammar of New Testament Greek ever published; not only in its interpretations but in its clear and really interesting style. It is something to write a New Testament grammar in a style fascinating enough to "keep children from their play and old men from the chimney corner." It did not quite accomplish that, but it was certainly the most interesting grammar most of us had ever laid eyes upon.

Mr. Howard has carried through the task of editing and completing Volume II, not only with great care, but also with something of Moulton's style. The volume is now complete and takes its place at once as a standard work of reference and a very useful text.

The Appendix on Semitisms is very thorough and quite conservative. The author has canvassed the citations of Torrey, Rendel Harris, Burney, and others who have advocated the hypothesis of Aramaic documents underlying various parts of the New Testament. On the Johannine writings, for example, Howard writes, "A written Aramaic original is therefore by no means established" (p. 484). Torrey's famous interpretation of Acts 2: 47 (*epi tò autó*) is not admitted (p. 473). The whole Appendix, covering pages 411 to 485, is one of the finest surveys we have in English.

FREDERICK C. GRANT.

The Gospel According to St. Mark in the Revised Version (Clarendon Bible). Introduction and Commentary by A. W. F. Blunt. Oxford University Press, 1929, pp. 272. \$1.50.

Mr. Blunt has done a most useful piece of work in this volume of the Clarendon Bible. Without any considerable reference to the Greek text he has written a commentary that will enable students to understand the aim and point of view of the first Greek gospel almost as well as if they read the Greek. His point of view is pretty much that of Rawlinson in the Westminster series. Difficulties are faced without hesitancy and are thoroughly examined. An instance of this is the Marcan view of the parables (pp. 168 f.) where it is maintained that "Mark's theory was the one current in the Church at a time when the parables had come to be regarded as enigmas applicable to the Church's circumstances." Thus the early Christians saw in the parable under consideration an explanation of the causes why the Gospel so often failed to win or keep disciples and of the back-slidings within the Church itself. Another such instance is the discussion of the Baptism and Temptation on pp. 139 ff. where it is assumed that our Lord looked upon himself as Messiah; hence the problem of the temptation narrative is "what sort of Messiah did he think himself to be?"

The whole Clarendon series is a capital group of books, well illustrated, up-to-date, and in vital contact with the best modern scholarship.

FREDERICK C. GRANT.

The Religious Quests of the Graeco-Roman World. By S. Angus. New York: Scribners, 1929, pp. xx + 444. \$4.00.

Professor Angus has supplemented his earlier book, *The Mystery-Religions and Christianity*, with a work which carries the sub-title, "A Study in the Historical Background of Early Christianity." The volume consists of lectures delivered in this country and in Canada and is divided into six parts: The Religious Outlook of the Graeco-Roman World; The Religion of Magic, Sacrament and Symbol; Astralism, or The Religion of As-

trology; Ancient Greek Theosophy as a Religion; The Way of Gnosis; and Religion and Medicine. It is a very interesting survey of the whole field of Graeco-Roman religion as related to primitive Christianity.

The author maintains that "Christianity proved unable to discover a method of coming to terms with or appropriating ancient culture without rending the rich fabric of Graeco-Roman civilization. We observe its champions often so conscious of moral perils that in their alarm they rooted up wheat with the tares, refusing to let both grow together till the harvest." In view of the attitude which the early Christian Apologists and Fathers took this is a fair judgment. The author also maintains that "the Christian *Ecclesia* is best appreciated when observed at work in an intensely religious world in competition with the Synagogues of the Dispersion, the Guilds of the Mystery-Religions, and the Schools of Greek philosophy." This is undoubtedly true also. On the other hand, the author is quite certain that sacramentalism does not belong to the most primitive type of Christianity but is due to a number of influences both within and without early Christianity which work in the direction of a sacramental view of life. Even St. Paul's 'sacramentarianism' is described as 'inconclusive'; though even here a tendency towards sacramentalism is observed. It is the more surprising therefore to find that in Chapter xiv the author concludes that the sacramental principle is to be carried all through life and that he foresees an advance toward healthy mysticism in the future.

It was a common criticism of Professor Angus' earlier book that it lacked sufficient historical perspective. Sources were not arranged sufficiently in chronological order and the result was an artificial synthesis of materials drawn from various periods from early Greek times down to the patristic age and later. The same criticism holds good in a measure of this present volume. No doubt the author has a clear grasp of the historical development in his own mind and so is able to distinguish sources of various dates. It is a question, however, whether he makes this clear enough to his readers. Moreover, it is of course possible

to say that in the great age of Syncretism, out of a hundred men whom one might meet, ten might have the outlook of the great classical age in Greek thought, a dozen more might be orientalists, the next group a handful of rationalistic philosophers, and so on. Thus the age itself presented the medley of outlooks and aspirations which historically we associate with successive periods. The student will find here a fascinating presentation of the whole various and many colored religious belief of the Graeco-Roman age.

FREDERICK C. GRANT.

Pagan Regeneration. By Harold R. Willoughby. University of Chicago Press, 1929, pp. xi + 307. \$3.00.

Professor Willoughby has undertaken in this book to get back of the documents and monuments of the mystery religions to the vital religious experience which gave them birth. He begins with the study of pagan piety in the Graeco-Roman world. This represents his point of view. He is not interested in proving or even in asserting that Christianity was just one more mystery religion or that the Christian sacraments were mystery rites in disguise. He has a much bigger task on his hands and one that demands all the powers of sympathetic interpretation at his disposal. He succeeds very well and does make it clear that underlying the rites and doctrines of the various mysteries there was a genuine and vital religious life. This is stated in its various aspects as represented in the remains of the mysteries: Eleusinian, Dionysiac, Orphic, Mithraic, Isiac, and Hermetic. Chapter ix is on "The Mysticism of Philo" and Chapter x on "The Social Significance of Mystery Initiation," a very brilliant concluding chapter.

The book will be of great value to students because it presents the whole field in a most interesting way. The author takes us directly to the sources so that we have what Philo and Plutarch, Strabo and Pausanias had to say rather than what Bousset or Farnell or Cumont have interpreted them as saying. Of course we cannot do without the interpretation; but after all it is an

interpretation, and Professor Willoughby does well to let the ancient authors and the epigraphs speak for themselves as often as possible.

The Christian Church ought to have a genuine sympathy for this ancient type of religious experience because so much of the same kind of experience has been generated by Christianity. Take, for example, Montgomery's hymn, *Shepherd of Souls*:

Hungry and thirsty, faint and weak,
As Thou when here below,
Our souls the joys celestial seek
Which from Thy sorrows flow.

These lines might have come straight out of a mystery religion; and there are a thousand other parallels to be found in Christian liturgy and doctrine. The mystery religions represent one vast and enormously fruitful phase of that "preparation of the world for the Gospel" which the Greek fathers frequently emphasized.

Professor Willoughby's book may be recommended as one of the very best introductions to this whole circle of ideas.

FREDERICK C. GRANT.

The Lord of Life. By Nine Members of the Swanwick Free Church Fellowship. New York: Macmillan, 1929, pp. xii + 343. \$2.50.

A group of Free Church ministers have collaborated in writing this volume whose sub-title is "A Fresh Approach to the Incarnation." The subjects of the essays are "Reality in Religion," "Man's Need of a Deliverer," "The Historic Jesus," "The Christ of Apostolic Experience," "The Meaning and Task of Christology," "A Christology in Modern Terms," "Christ in Present Experience," "Christ's Right to Our Worship," and "The Church's Witness to Her Lord."

The book is worthy of the best traditions of the English Free Churches. It is marked throughout by a deep devotion to Christ and by a living faith that in Him are to be found both fulness of life for the soul of man and guidance in the solution of social problems. It is difficult to select particular essays for review since each one has its peculiar attractiveness. The last three

papers are outstanding in their religious warmth; they are scholarly but also passionate in their presentation of Christ as the Lord whom our modern life needs. As one would suppose, the essays of greatest interest to the theological student are those by Dr. J. V. Bartlett on "The Meaning and Task of Christology" and on "The Earlier and Later Christologies." These are a clear presentation of the importance of the process of thinking out the relation of our Lord's Person to God and to man.

To Dr. D. Miall Edwards fell the difficult task of writing on "A Christology in Modern Terms." He has modestly yet boldly tried to present a view of our Lord in terms drawn from modern thought. He recognizes that the doctrine of the two natures cannot be made real or intelligible to men of to-day when the conventional theological language is used, and he points out that any modern statement must begin with a recognition of the full humanity of Christ. The problem of the relation of the divine to the human is made less difficult for us if we return to Hebrew thought which did not separate man from God by such a wide gap as Greek thought assumed. The Incarnation, then, is the culmination of a double movement, that from God to man and that from man to God. The conclusion to which the author leads us is that Jesus has for us the religious value of God.

This judgment of Christ seems to be accepted by the other authors of the book for it is echoed in several of the other essays. It has emotional and religious power as is seen in the religious earnestness of many Ritschlians. But is it sufficient for thought? And can the Incarnation be limited sharply, as according to this view it must be limited, to the historical life of Jesus? Is not the Church the extension of the Incarnation? And does this not affect our understanding of the Incarnation? Have we enough knowledge of Jesus of Nazareth to form a foundation for the large theological super-structure that is built upon it? Does the Christological doctrine of the Church proceed directly from the impression made by Jesus on His immediate disciples, or does it proceed from the post-resurrection experiences of the Christian fellowship? And an important theological question

arises: "What is the relation of the Incarnation to the cosmos?" The view of our Lord in this volume tends towards Nestorianism.

But if Dr. Edwards has not succeeded in providing us with a final and modern Christology, he and his associates have done a great service in bringing into the center of our thought Jesus Christ as the Lord of Life. If every clergyman could have this book and would study it carefully, the result would be a great enrichment of the spiritual power of the pulpit and of the life of the Church.

D. A. MCGREGOR.

English Ecclesiastical Studies, Being Some Essays in Research in Medieval History. By Rose Graham. New York: Macmillan, 1929, pp. xiii + 463.

This volume consists of sixteen essays reprinted from various reviews and publications of learned societies. It is a relief, at a time when medieval monasticism is so frequently dealt with in romantic fashion by 'popular' little books, to read this work, which deals chiefly though not exclusively with that subject, written for scholars, in which every statement of fact is supported by reference to authorities.

In the Preface Miss Graham tells us that the six chapters which relate to Cluny and the English Cluniac houses are preliminary studies for a book on the English Province of the Order of Cluny, a book to which all readers of these essays will look forward. The interesting essay on "Life at Cluny in the Eleventh Century," which incidentally proves that a scholarly work can be lively and amusing, will probably be expanded after the results of the architectural researches now being conducted concerning the great Church at Cluny are published.

May it be hoped that after reading and inwardly digesting the chapter on "The Papal Schism of 1378 and the English Province of Cluny" future historians will stop repeating the old statement, here proved false, that in the fourteenth century the abbot of Cluny received £2000 a year from England? All readers will be grateful to Miss Graham for stretching the term 'ecclesiastical'

sufficiently to include the last essay, on "The Civic Position of Women at Common Law before 1800."

The book has an unusually complete index.

W. F. WHITMAN

Erfahrung und Glaube bei Luther. By Hans Michael Müller. Leipzig: J. C. Hinrichs, 1929, pp. viii + 199. M. 9.75.

This is likely to take a place well to the fore in the stream of Luther literature which of late has flowed so freely from the pens of German theologians. If, as many believe, the religion of Luther has a vital significance for modern Protestantism, every study of Luther's fundamental thought is of consequence. Müller has worked carefully through the Saxon Reformer's writings to trace the emergence in his theology of his personal experience of sin and justification, his personal faith based upon God's promises in Christ. Experience and faith are subtly distinguished, though they are related. The impulse toward good works for the sake of merit is characteristic of the experience of sin. From this pressure we are freed by the experience of the Holy Spirit. The crucial question is, *how* we may be inwardly convinced of forgiveness of sins and of eternal life. With Luther, experience is sometimes regarded as contrary to faith; at other times it is faith become assurance. If good works are always but the fruit of faith in Christ, Christian experience is always but the gift of faith—faith appropriated and become certitude. On this premise the author seems justified in saying (p. 5) that within modern Protestantism the problem of experience is quite as central as the problem of works in the Reformation era, during the doctrinal conflict with Catholicism. In no respect did Luther show himself more a "modern" man than in his attitude toward Christian experience, the twin-brother of good works.

P. V. NORWOOD.

Economic Causes of the Reformation in England. By Oscar Marti. New York: Macmillan, 1929, pp. xxi + 254. \$2.50.

The author of this book has done a very real service to the historian and general student in gathering together the material on his topic and in presenting it in a well-organized and interesting fashion. Students are, of course, well aware that the Reformation in England was not purely a theological movement; financial affairs between the realm and the Papacy were important factors in the separation. Dr. Marti surveys the economic side of the life of the Church from the early part of the thirteenth century, showing the continuous protests against the financial demands of the Papacy and against the loss of political and ecclesiastical independence resulting from the large vested interests of Rome in England. His discussion of Wyclif and the Lollards is very enlightening.

He reviews the movements of the sixteenth century, showing how the growth of commerce changed the social balance and contributed to the economic unrest. The growth of the towns and the rise of the national spirit which resented the papal control and taxation are clearly pictured. Finally, he shows how the wealth of the Church gave rise to internal corruption leading to a long and bitter protest which ultimately ended in the overthrow of the economic sway of the clergy.

Most of the material which Dr. Marti presents has been known to students before, but in this book it is gathered together in systematic form and is readily available. The book will be most educational to those persons (they still exist) who think that the whole English Reformation was due either to the marital troubles of Henry VIII or to the new theological revelations of Luther.

D. A. MCGREGOR.

Samuel Johnson, President of Kings College. His Career and Writings.

Edited by Herbert Carol Schneider with a Foreword by Nicholas Murray Butler. Four Vols. New York: Columbia University Press, 1929, pp. xvii + 526; viii + 603; ix + 641; viii + 397. \$30.00.

The letters and other writings of Samuel Johnson throw a flood of light upon the period in which he lived. A great many

of his papers were destroyed during the Revolution; those given herewith were among the collection of manuscripts discovered sometime ago in the old Johnson homestead in Stratford, Conn. These papers provide the basis, as their discovery provides the occasion, for the present edition. Volume I contains President Johnson's autobiography together with his diary and autobiographical fragments and letters. Volume II is devoted to the philosopher and gives his synopsis of *Natural Philosophy, Logic*, and other writings of a philosophical nature. Volume III is devoted to 'the Churchman' and is chiefly a collection of letters and sermons, giving also a number of liturgical writings such as *A Short Catechism for Young Children* dated in 1765 and *A Creed or Summary of the Christian Faith* dated 1720. There is a group of "letters" concerning the sovereignty of God which take us back into the heart of the 18th century to the days of the Deists and before Hume was abroad. Volume IV deals with the founding of King's College, the controversy occasioned, documents from its early history, and selected academic rites and ceremonies of those days.

Historians of the American Church and of American education are equally in the debt of the editors of these volumes. In fact, everyone who is interested in early American history should make their acquaintance and will find them richly rewarding.

FREDERICK C. GRANT.

Protestantism in the United States. By Archer B. Bass. New York: Crowell, 1929, pp. xii + 364. \$3.00.

This is a study of the disintegrations and the subsequent partial reintegrations of American Protestantism. The second part, on "Interdenominationalism," contains much valuable information on the history and present state of coöperation, which the author considers the "characteristic phase" of present-day Protestantism. Dr. Bass has gathered his materials with commendable industry, but unfortunately his statistical bent of mind leads him to overload his pages with dates and figures, so that the book is more adapted to reference than to reading.

A lengthy Appendix on denominational origins begins with the Episcopal Church, concerning which it is gravely stated:

1607 on, Jamestown, Va.; 1688, King's Chapel, Boston; 1698, Newport, R. I.; 1698, New York City; before 1700, in Maryland. First bishops were William Shite (Sic!) of Pennsylvania, 1787; Samuel Provoost of New York, 1787; and Samuel Seabury of Connecticut.

While the author is properly sensitive to the economic and moral evils in competitive denominationalism, he seems never to have glimpsed the Catholic ideal of unity in one organic society functioning as the Body of Christ. That a southern Baptist should have gone thus far is in itself encouraging, even though he is still so remote from the conception of the Church which is commonplace to us Anglicans. The book emphasizes once more the distance that separates us in principle, even after Lausanne, from the liberalized Protestants who are earnestly striving to transcend denominationalism.

P. V. NORWOOD.

The Reunion of Christendom: a survey of the present position. Edited by James Marchant. New York: Henry Holt, 1929, pp. xiv + 329. \$3.00.

During the last few years books on various aspects of the problem of reunion have been coming thick and fast. The volume before us is a worthy supplement to Slosser's recent important *Christian Unity: its history and challenge*. That the surveys of the present situation are authoritative is amply guaranteed by the names of the thirteen contributors—including Cardinal Bourne, Archbishop Germanos, Dr. Otto Dibelius, Archbishop Söderblom, the Bishop of Winchester, Drs. Garvie, Scott Lidgett, and William Adams Brown, Bishop Manning, and the Bishop of Dornakal. Those who have followed the World Conference on Faith and Order will recognize all but the first of these as prominent at Lausanne. Particularly fresh and stimulating is the concluding essay, "A vision of the reunited Church," by Dr. W. E. Orchard.

The several contributions differ considerably in merit. Cardinal Bourne is content with a brief introductory word to the En-

cyclical *Mortalium Animos* of Epiphany, 1928, which is then left to speak for itself the unchanging official attitude of the Roman Catholic Church. Bishop Woods, writing on "Reunion from the point of view of the Church of England," is candid and forward-looking. Bishop Manning is not so satisfactory. One feels that he has hardly scaled the heights. Dr. Brown, on "The Churches of the United States," writes with his usual clarity and insight. Bishop Azariah's chapter on "The Anglican Church in India" is worth reading for its bearing on the current South India reunion movement. If the other contributors are not mentioned it is not that their work is inferior to these, but that space is limited and summaries are deadly.

P. V. NORWOOD.

Essays in Philosophy. By Seventeen Doctors of the University of Chicago. Edited by Thomas V. Smith and William K. Wright. Chicago: Open Court, 1929, pp. xvi + 337. \$3.50.

It is not an easy task to group our contemporary philosophers. Individualism sticks out all over the field in the present day. Very few teachers or writers in philosophy are willing to have themselves described simply as 'so and so's disciple.' Hence a grouping such as lies behind this book is probably as good as any. At any rate, they are all Ph.D.'s of the University of Chicago and have studied under one or more of the noble teachers to whom the volume is dedicated, Professors James H. Tufts, George Herbert Mead, Addison W. Moore, and Edward Scribner Ames. The titles cover a wide range of subjects. Those having closest bearing on religion are an essay by W. K. Wright of Dartmouth, one of the editors of the volume, on "The Relation between Morality and Religion"; one by Joseph R. Geiger on "Prayer, Auto-suggestion, and God"; finally one by John Wild on "The Grand Strategy of Evolution." Of course the other essays all more or less directly or indirectly affect theology, since in this relatively small world of human thought we all rub elbows whether we will or no. The book will be a useful one to the theologian in helping him to keep abreast of the trend of thought of his contemporaries in the more purely speculative fields.

Just a word may well be added in appreciation of the beautiful and satisfying workmanship. It was printed by the Lakeside Press of Chicago and is attractive in page, type, paper, and binding. Even the wrapper is an attractive feature.

FREDERICK C. GRANT.

Platonism. By John Burnet. Berkeley: University of California Press, 1928, pp. 130. \$2.25.

This is Vol. V of the Sather Classical Lectures, delivered at the University of California in 1926 by the famous Platonist from St. Andrews in Scotland. It sets forth in clear and vigorous language the point of view of Professor Burnet, elaborated in fuller detail in his *History of Early Greek Philosophy* and other works, namely, for example, that the doctrine of Ideas is not Plato's rewriting of Socrates' teaching but was Socrates' own theory. Even before Plato's time, Professor Burnet holds, Socrates was a revered figure in the Pythagorean societies scattered over the Greek world; and the author emphasizes, as does also Professor Taylor, the fact that the conversations recorded in the Socratic *Dialogues* took place before the outbreak of the Peloponnesian War, viz. at a time when Plato himself was a baby. There is much that is most appealing in this theory and it certainly relieves us of the responsibility of imputing to Plato the total disregard for historical accuracy that the alternative theory presupposes.

Moreover, when we come to the *Laws*, Professor Burnet holds that Plato was not indulging in an old man's dream but was acknowledging what seemed best to him in Greek law and especially in Athenian law, and supplementing it where that seemed desirable with new legislative proposals of his own (p. 84).

The last chapter in the book deals with Plato's theology, where it is pointed out that in trying to develop the theories of God and the Soul, which were the chief doctrines of Plato's later life, Aristotle in fact destroyed them altogether. It seems to be clear that in order to understand Plato we must shut Aristotle pretty thoroughly out of the picture.

FREDERICK C. GRANT.

Modern Materialism and Emergent Evolution. By William McDougall. Van Nostrand, 1929, pp. x + 249. \$2.75.

It is coming to be recognized, by all save the Fundamentalists, that the battleground of religion has shifted entirely from the position that it occupied in the nineteenth century and now centers in the field of psychology. In this field there must be a fight to a finish, with no quarter given or asked by Religion. The Behaviorist will tell you that he may, and perhaps that he does, believe in a Supreme Being. But religion is not one-sided. It is a relationship between Self and God. The Behaviorist may believe in God, but he does not believe in himself.

There is an answer to Behaviorism; but most of us do not know what it is, because we have no competence in psychology and do not even speak its language. The answer has been given by psychologists of other schools, so that, while Behaviorism is still psychological orthodoxy in America, the ground has been pretty well cut from under it in other countries by Englishmen like Lloyd Morgan and Germans like Hans Driesch and the psychologists of the Gestalt school. Yet their interest has been purely scientific or philosophical and they have not been concerned with the religious aspect.

What has been badly needed is a religious apologetic by someone versed in psychology that shall restore confidence in a soul that is really free and vindicate the veridical character of religious experience, as against the school of religious psychology represented by Prof. J. H. Leuba.

In the present book, Professor McDougall, formerly of Harvard University and now of Duke University, fills precisely this need. The text is reproduced from lectures delivered by the author at the Louisville Presbyterian Theological Seminary. To this are added notes, which are by far the greater part of the volume in bulk, and not by any means the less valuable part, in which the various theories as to the relation between soul and body that are current in modern psychological and philosophical writings are analyzed and criticised.

The theories as to the interrelation of body and mind, or rather

as to the nature of mental activity, Dr. McDougall divides into three classes: the mechanical, the mechanistic, and the teleological. Those holding to the mechanical theory, including those who call themselves Behaviorists (and the author says that they are a disappearing remnant), would characterize mental activity as a by-product of chemical and physical phenomena. A mechanistic hypothesis, and of such there are many varieties, would hold that, while mental phenomena exhibit new forms of relatedness in the physiological structure, they could all be adequately described or explained without taking account of purpose or prospective reference. On this definition most of the current psychological theories, including those professing the philosophy of emergence in its various forms and those holding to psycho-physical parallelism, are grouped as mechanistic.

The third theory, the teleological, which the author adopts, holds that mental phenomena may be differentiated from all others in that they are forward-looking and purposive and unpredictable. It follows that psychical events not only have not been but cannot be subsumed under any "natural law," but must be explained in accordance with quite other formulas. Hence there is a real duality between mind and matter, and the relation between the two is one of inter-action.

This thesis the author maintains not only on the front of abstract epistemology but also of experimental psychology, supporting it out of his own researches and by a perfect arsenal of references. It is the only thesis that makes possible belief in a soul that is free and creative, and in a God Who really counts.

It is possible to take exception to details. Thus, it seems a misnomer to characterize as mechanistic the Emergent Evolution of Lloyd Morgan, the cardinal principle of which is that in organic phenomena, and in many inorganic phenomena, there arise new characteristics or forms of relatedness that are not the product of the mechanical operation of antecedent forms or forces, but are something which arises either *ex nihilo* or out of antecedents entirely without the pyramid of natural causation. Similarly, the tenet of the Gestalt psychologists that experience is

an organized whole permits, even if it does not compel, that we presuppose a non-physical entity which organizes the experience. In the systems of individual thinkers either Emergence or Gestalt may be non-teleological, but it may quite as well, or better, be teleological; and in either case it is hardly mechanistic, as the term is usually understood.

In the teleological aspect of vital phenomena the author includes not only conation but memory. He points out that memory is a constituent not only of what we would call mental, but of what we would call non-mental, vital phenomena. Neither ontogeny nor phylogeny can be explained physiologically by reference to the morphology of germ plasm, and in both cases the persistence of types seems to be a sort of racial memory.

One might wish for this book a more suitable physical embodiment. The slip cover is a scene in orchid color that reminds one of a Creation in the style of Gustave Doré. On stripping this off you are confronted with an early Victorian green cloth binding that puts you in mind of a volume of Paley's *Evidences* that you saw in your childhood.

All in all, this book is bound to count tremendously in the fields of psychology and of apologetics, and ought to be in the libraries of all of us who take the philosophy of religion seriously.

CHARLES LEMUEL DIBBLE.

Matter, Life and Value. By C. E. M. Joad. Oxford University Press, 1929, pp. xviii + 416.

In this his latest volume Mr. Joad has flung aside the restraints of time and space and allowed himself the freedom requisite for a full exposition of his own private type of Realism. He has reached the conclusion that there are three ultimate reals, viz. those named in his title. He undertakes to establish their existence as against competing theories; and here is found, in 'the clash of systems,' the main interest of the book. Materialism collapses at the end of 28 pages of well martialled evidence. The case for pluralism is set forth in Chapter 2; 'knowledge as awareness' is set forth in Chapter 3 of Part I; while Chapter 4, which runs to 80 pages, is a careful exposition of Vitalism.

Part II of the volume is on the subject, "Life and the World of Value," and here are introduced the two other highest functions of our consciousness: æsthetics is treated as the 'awareness of beauty,' ethics as 'the awareness of goodness.' The concluding chapters are on vitalism, teleology, and the goal of evolution.

So far as it goes, the book is magnificent and is a most readable exposition of Mr. Joad's type of Realism. He does not attain the point of view which makes it possible for him to affirm that beyond Value, beyond truth, beauty, and goodness, is the One who makes them real. Matter is certainly real (in our ordinary everyday sense); life is certainly real, although Mr. Joad himself has clearly stated the impossibility either of defining it or of actually knowing it; the values are real—truth, beauty and goodness. The Christian and theist will add, How can one stop short of affirming the ultimate underlying Ground of all this real existence who is not only the *Valor valorum*, as Dante said, but also the Explanation of concrete existence? One may take this latter in the simple childlike sense of the Apostles' Creed, 'Maker of heaven and earth'; or he may hold some position like that of Whitehead's, that 'God is the principle of concretion.' Somehow or other, it seems to many of us impossible, given the actual universe as it is and as it is in process, to stop short of affirming *Credo in Deum*.

FREDERICK C. GRANT.

Process and Reality. An Essay in Cosmology. By Alfred North Whitehead. New York: Macmillan, 1929, pp. xii + 547. \$4.50.

Professor Whitehead writes in a manner 'not understood of the people.' Like some other scientists, philosophers and psychologists, he has a jargon all his own which one must master before he can be understood. The present reviewer does not profess to understand him—the review was undertaken only after six theologians and philosophers in succession, clerical and lay, had declined the honor of writing one, on the ground of the author's obscure style. His language is derived from science—

especially physics, mathematics, and biology—overlaid upon a technical use of certain terms derived from Locke, Descartes, and other 'organic' philosophers, as he terms them. His philosophy presupposes modern science; it is a philosophy of the universe, a cosmology. And though the general obscurity is opaque enough, there are flashes now and then, as when some stray fortunate Beta-particle works its way through the lead screen and flashes triumphantly on the other side. Professor Whitehead himself recognizes the difficulty and gives a reason for it (p. 16).

Stated generally, the book is an application of the author's philosophy—'organic realism'—to the ultimate problems of epistemology, cosmology, and ontology. God he recognizes as an Actual Entity, not as an abstraction, or mathematical symbol ('Infinity'), or mere 'Value,' as is the manner of some these days. In the existence of God he distinguishes a primordial and a consequent nature—somewhat as the traditional philosophy and theology distinguish between God in Himself ('before the worlds were'), in His absolute Sovereignty, and God in relation to the world, as the Object of its desire (as Aristotle and Leibniz held). It is from this *latter* point of view that God is to be described as 'the Principle of Concretion'—an advance upon the doctrine as briefly set forth in *Science and the Modern World*.

The affinity of this view with the orthodox Christian may be noted in such a passage as this:

"The sheer force of things lies in the intermediate physical process: this is the energy of physical production. God's rôle is not the combat of productive force with productive force, of destructive force with destructive force; it lies in the patient operation of the overpowering rationality of his conceptual harmonization. He does not create the world, he saves it: or, more accurately, he is the poet of the world, with tender patience leading it by his vision of truth, beauty, and goodness" (pp. 525 f.). Many persons will no doubt recognize the Platonic echo in these words, as in many others in the book: not so many, perhaps, will recognize in them an idea dear to Christian Platonists, from Clement and Origen on down.

"Section III" should be inserted after line 12 on page 11; see the Abstract.

FREDERICK C. GRANT.

The Sciences and Philosophy. By J. S. Haldane. The Gifford Lectures for 1927 and 1928. New York: Doubleday, Doran, 1929, pp. iii + 323. \$3.75.

Following as these lectures did Eddington's brilliant course on "The Nature of the Physical World," together they mark a distinct trend in scientific thought. The author's distinguished rank as a biologist gives significance to his position squarely opposed to the mechanistic interpretation of the universe. Not indeed that either writer is quite in harmony with Christian doctrine. Haldane takes issue no less vigorously with the supernatural than with materialism; but as was long ago pointed out, many of the contests of religion are decided on the field of philosophy. In view then of the present menace of scientific materialism to both religion and civilisation, whoever valiantly undertakes to cast out this particularly pernicious devil may well be regarded as for us, even though not "following after us."

Though the author's weapons are those of metaphysics as well as of biology, it is the latter which will tell most in a world that rates science above philosophy, so perhaps the most valuable chapters are those in which he reviews the history of biology to show how, as its methods have grown more exact and its complexity is better appreciated, the interpretation of the facts by the mechanical theory has become increasingly difficult. Statements like this on page 183 are frequent. "The widespread assertion that the application of accurate physical and chemical investigation to life has been leading to a physico-chemical interpretation of life is a travesty on the history of science." Again on page 319 we have, "Materialism is nothing better than a superstition on the same level as the belief in witches or devils."

From first to last he holds the ground that no theory of the universe can suffice which does not take into account the whole of experience; therefore the mechanical theory though extremely useful in its own sphere cannot be applied to biology, nor yet

biological explanation to the "interest and values" which appear in psychology. Interest and values as made known through consciousness are the fundamental reality. While insisting that psychology as a science cannot advance without physiology, yet it goes far beyond it. Indeed, "the psychological interpretation of experience is embodied in all the humanistic branches of knowledge and activity including literature and art" (page 272). He has little patience, therefore, for any treatment of psychology which does not accord them a place, saying of Freud on the next page, "Thus the whole structure of any such psychology rests on bad physics and bad physiology, besides being hopelessly inadequate from the special standpoint of psychology."

When, however, Dr. Haldane turns from the inadequacy of materialism to the presentation of his own theory, he is less satisfactory, though how much this is due to its nature and how much to the rather incoherent and scattering presentation of it is hard to say. For, while the book lacks neither for method nor program nor summaries, yet in spite of all that its structure is faulty. Bricks that should have gone, if anywhere, into the foundation are piled up at intervals to buttress the walls; mortar seems to have been laid on whenever the trowel was handy; windows, doors and stairs have been placed, not where they would best serve communication, but where they were set down from the truck. There is too little illustration, too much repetition, some sentences being a close shave from identical propositions. In all this he is most unlike Eddington, nor does he share in the wit and charm of style which made the astronomer's book so readable, even when he took us soaring on mathematical symbols through space-time. None the less one feels behind the unequal style a massive and compelling personality.

His doctrine of God lacks clearness. When he speaks of a *visible* psychological world of interest and values, of environment that is inseparable from the manifestation of life in the organism, it is not easy to see how he escapes pantheism; but, as he says also, "The real world is the spiritual world of values, the manifestation of the Supreme Spiritual Reality, in the language

of religion, God"; as he can speak of the love of God, of his omnipotence and omnipresence and of identification with the will of God, one conjectures that the idea of God transcendent really prevails in his thought. Plainly his conception has for him constraining force and is identified with Christian ethics.

Immortality he denies flatly, even saying with a curious disregard to experience and history, "I do not think that one to whom religion is the guiding influence in life could seek for individual immortality." How about desiring immortality for the race? How about a more complete fulfillment of the long process of the ages in man than this world gives promise of? When one meets the statement a little further along on page 292, "All that is real in those who have died is immortal. It is through the presence of God within us that we attain to eternal life," one wonders just what sort of a process it might be which should preserve "what is real in personality" while letting personality itself go. The idea is, of course, older than Gautama and has always made its appeal; but is it after all any more reasonable than the idea of a distinct soul which Dr. Haldane dismisses so contemptuously? One wonders also whether in considering values he has forgotten how much legal and political theory rests on the theory of the individual soul. In spite of such divergences, however, one must end as one began with grateful acknowledgment that so eminent a biologist and earnest a thinker has given this ringing challenge to materialism.

MARY E. CLARKSON.

Die Moderne Predigt. By Friedrich Niebergall. Tübingen: J. C. B. Mohr, 1929, pp. viii + 237. M. 9.

Dr. Niebergall's book has the sub-title, "Kulturgeschichtliche und theologische Grundlage," and the book is an attempt to write the history of preaching in Germany during the past thirty years. Only one or two outsiders are considered. So far as we recall, R. J. Campbell is the only English preacher mentioned in the book; and there are no Americans. Basil Mathews, the novelist, has a few lines and there is a reference to F. W. Robertson.

To all intents and purposes the book is a history of German preaching. It is a very thorough piece of work and discusses not only the various theological outlooks of modern German preachers, but also their methods and—more interesting still—their results. These latter include a number of testimonies on the part of various 'sermon tasters' as to the effect of the preachers' sermons; and there are on the other hand expressions from preachers regarding their parishes and their own task of preaching.

We hear from time to time that preaching is dead in Germany. It can hardly be so when a book of nearly 250 pages recounts the history of German preaching during the last thirty years. Professor Niebergall has devoted his life to a study of the subject of preaching and the homiletical exposition of the New Testament. The present work therefore is something of a climax to the long series of his homiletical works.

FREDERICK C. GRANT.

Der Gottesgedanke und der Zerfall der Moderne. By Friedrich Karl Schumann. Tübingen: J. C. B. Mohr, 1929, pp. xi + 380. M. 16.

This book has been welcomed in Germany as important; and to those of us who are at all interested in the most vital movement in present-day German theology and religion it is important. That movement is not the much-heralded Barthian "Crisis Theology," simply, but a much more extensive thing, of which the Barthians are probably the most aggressive shock-troops, but which includes, fortunately, many others. It is a revolt against most of the ruling principles and dominant tendencies of the nineteenth century—against Schleiermacher, against Ritschl, against the religion of feeling, value-judgments, subjectivism, idealism, romanticism, mysticism, naturalism, immanentism, psychologism, historicism, progressivism, civilizationism, and all that man-centered, self-centered complex of interests and ideas that is so dear to the modern mind. It is disillusioned, and it passionately resents the illusions which still keep the multitude complacent—and deluded. It calls on men to put their trust in an

objective Reality outside of, above, altogether other than, their own helpless selves; it proclaims God transcendent, and a God-centered view of life, a Word in which God reveals himself as he chooses, not a word of man searching for a God to meet his needs, a faith which accepts what is given, not a faith which postulates what we want. Much of all this is familiar through Barth; but out beyond Barthianism and its peculiarities, *e.g.* in Schaefer, Scheler, Ménégoz, and now Schumann, there is the same great drive of the spirit away from anthropocentrism to theocentrism, from subjectivity to objectivity.

Professor Schumann's thesis may be epitomized somewhat thus: Mysticism, which treats God as identical with man's spirit, naturally rationalizes itself into idealism, which thinks of ultimate Reality as of the same substance as man's spirit. Mysticism and idealism are close kin, and the one naturally begets the other. And mysticism and idealism are at heart irreconcilable with the Christian (in Bible, Luther, Calvin) thought of the God and Father of Jesus Christ. The Middle Ages held to a (false) synthesis between God and the world (including human spirit); Luther and Calvin saw the light of God's sovereignty over against us and our world; their followers fell under the seductions of a cult of the human spirit, so that in the nineteenth century mysticism and idealism ruled the Protestant world. But the present century has already seen an increasing tendency of theology to declare its independence of them both. In this assertion of its independence lies its only hope.

At the turn of the century, the only hope of theology seemed to lie just in its understanding itself idealistically. Natorp is studied as an exponent of this view. At the same time, Walt Whitman was heralded in Germany as the prophet of a new way in religion, or rather a revival of an old way, a neo-mysticism. Rainer Maria Rilke brings mystical poetry to more mature expression. And these mystical lyrists are at one with the idealists in finding the center of things religious in the dark regions of man's inmost soul. But this is no religion, in the Christian sense!

Eucken, idealist, saw that Christianity must of necessity get

beyond the limits that idealism and mysticism would set for it; in him idealism shows a faltering in its self-sufficient confidence; but he remained fundamentally attached to the idealist tradition. Troeltsch endeavored to work out, on an idealistic basis, the problem of objective actuality, which he saw is the problem of religion; but his idealistic basis governed his results, and true objectivity was not attained. So, in increasing measure, men of this century have lost confidence in idealism, have tried to make more room in it for distinctively Christian thoughts, to use less and less of it to make a true objective religious belief credible, but always the critical-idealistic presuppositions have vitiated the whole effort. Otto, Schaefer, Heim, upon close analysis, tell the same story. Even the Barthians, who positively shout their anti-idealism and anti-mysticism, are still using some of the most fundamental idealistic concepts when they offer their gospel as a "dialectic theology," in which the difference between God and man is expounded as the difference between eternity and time.

Dr. Schumann is a "root and branch" Puritan in theology. He would recall us to the God of the Bible and the Reformers, away from even the last vestiges of idealism and mysticism, away from all epistemology (which always betrays us into subjectivism), to faith in God the Creator and Sovereign, God personal and personally approachable for religion, God self-revealed for theology. As is so often the case, the positive thesis is less impressive than the critical analysis. No doubt the author will have more to say for his thesis later on.

Even the criticism, strikingly clear and penetrating as it is, does not carry a non-German reader all the way. There are so many shades and grades of idealism, and of mysticism! One doubts also whether Luther and Calvin will bear all the weight here put upon them, even whether the Bible stands out so uncompromisingly against all idealism and mysticism. There is a time to converge, and a time to diverge, no doubt. It may well be true that there has been a premature convergence between Christianity and critical idealism, so that a great divergence is now much needed in that quarter. Possibly some form of realism (which

Dr. Schumann dismisses with scarce a word!) is the thing for Christianity to converge with again. But at any rate it would seem that both these propositions are vital to our religion: that Christianity stands on its own feet, and that, if it is *true*, it harmonizes with the universe.

M. B. STEWART.

The Gospel and Modernism. By A. E. Baker, with a foreword by the Dean of York. Milwaukee: Morehouse, 1929, pp. ix + 141. \$1.00.

This is a book small in size and popular in form, but rich in thought and worthy of careful consideration. Mr. Baker gives us a keen analysis of the underlying but often unrecognized pre-suppositions of Modernism, with a spirited defense of the Church's Gospel. The spirit of the book is apologetic rather than polemic. The author is a stout Anglo-Catholic, but he is no Fundamentalist. He has no quarrel with Evolution, which finds its true interpretation in the light of the Catholic Faith. The Incarnation is the key to Evolution—"the story of the patience of God." "For God is what Jesus was. That is the clue to Evolution and to history, as no other. No other view of God makes sense of human history, as no other view of God can be reconciled with the known facts of evolution."

The purpose of the author is positive and constructive, viz., to present a vindication of the Church's faith for the new day in which we live, and to show that the historic interpretation of Christianity as embodied in the Apostolic and Nicene Creeds is not only not impaired or rendered obsolete by the achievements of the last century but rather is reinforced and fortified thereby. In the application of this thesis he develops in successive lectures the doctrine of "The God who was Mary's Son" (the Incarnation), "His Great and Mighty Wonders" (Miracles), "How He deals with us" (the Atonement), "The Fellowship of the Mystery" (the Church), "The Catholic Way of Life" (the Sacraments), and "The Life of the World to Come" (Eternal Life).

In narrow compass and in a crisp, compressed and vigorous style, the author draws clearly the issue, to him a definite and

irreconcilable issue, between Modernism on the one hand and the Gospel on the other. Modernism which he cannot regard as the religion of Jesus adapted to modern knowledge and interpreted by modern thought, or indeed as a religion at all, but as something altogether different—a philosophy, a philosophical substitute for religion.

Modernism is a philosophy and this philosophy “comes not from Jerusalem but from Athens. God is thought of as the ground of all existence, the reason why anything exists at all, rather than as the cause of particular events. He is rather Pure Mind than Active Personality. It is almost true to say that he is an idea doing nothing in particular” (p. 15). Over against this pervasive Hellenism in modern thought, and in contrast with it, stands the Hebraic conception of God, in history, *a living God*, with all that that implies of God’s initiative in revelation and providence. This profound conviction of the Hebrew prophets was inherited by Christianity, and because Christianity is a religion of salvation it is committed to a dependence upon history. In the fulness of time He sent His Son into the world. He was something that was unique, and that must be unique. Granted the spiritual fact, and the material or physical form falls into its proper and secondary place.

Mr. Baker compares the twentieth-century Modernist to the second-century Gnostic. “It is not history, the knowledge of what *has* been, which makes him believe some things and disbelieve others; it is philosophy, his conviction of *what must have been*, still more of *what could not be*. The evidence for what he rejects is as strong, and of the same kind, as the evidence for what he accepts” (p. 12). “The twentieth-century European liberal is made the measure of all things. The Modernist presentation of the Lord is a sort of idealization of the English Christian gentleman of the twentieth century. This evangel is a rationalistic and platitudinous humanitarianism—human, all too human—a blend of Rabindranath Tagore and the Y. M. C. A.—easy, harmless, not too revolutionary, helpless to save the sinner or to redeem society.”

It may be questioned whether the author has not overestimated the cleavage between the Gospel and that philosophy styled Modernism; whether the dividing lines between the author and his opponent are really as clear as he cuts them. If they are, what is the next step? Are the Gospel and Modernism really two different and mutually exclusive religions? Can Modernism be thus isolated and analyzed and categorized? If so, does the logic of the situation demand that this germ be segregated? or even cast forth? Does definition portend excommunication? One dreads to think of the possibilities of the situation. The author has stated his case fearlessly and vigorously. Perhaps his voice is not the last voice. May we not find a synthesis of these contending positions?

W. H. DuBOSE.

One God and Father of All: a Reply to Father Vernon. By Eric Milner-White and Wilfred L. Knox. Morehouse, 1929, pp. vii + 158. \$1.00.

A notable going-over from the Anglican to the Roman Communion generally calls forth some such dialectic as this: 'I have found the true Church'; 'he has gone to another part of the vineyard.' In the present case, the other part of the vineyard is spoken of with less than the usual patient resignation. It is the same vineyard, say the Anglican advocates, with the same distinctively Catholic features in all its parts—sacramental life, historic ministry, mental prayer, communion of saints—but that other part of the vineyard claims to be the whole, with divinely assured infallible authority: and of any such infallible authority there was no divine promise, there is no observable evidence, and there has never been any certain use. History shows that popes have erred: that may be explained by suggesting that in such cases they acted only with their "ordinary authority," which is not infallible; but then one never knows when the pope is infallible and when not, and infallibility is useless. If the claim really means, not infallible guidance, but the assurance of the slowest possible change, the Roman Catholic should say so frankly.

Scientific history, especially as applied to the New Testament, is here the chief weapon against Fr. Vernon and against Rome. The swordsmanship is dashing, spectacular, generally well-aimed. There is not the slightest doubt of the superiority of these Anglican writers in command of history and skill in using it. But their controversial style is exasperating, arrogant, in the extreme 'this-is-nonsense' manner. The phrase "Roman Catholic underworld" is considered funny enough for several repetitions.

The writers present a drastic negative case, as against the Roman claim of authority ("oracular infallibility," they enjoy calling it). When they speak positively for *some* authority, they are utterly incoherent. Authority is ascribed to Christ, the Holy Spirit, private judgment, "fruits," the "claim to provide a rational account" of God and man, "continued labour of human thought," the Creeds and living tradition, the voice of conscience revealing the Natural Law—and too many of these are called the *only* authority.

Yet it is fine and refreshing to find a wholesome enthusiasm for Anglican ways, as patently Catholic, and as positively alive and active on the intellectual side, willing to acknowledge error and sin, but vigorously productive of the mental and spiritual life that will overcome them.

M. B. STEWART.

Survivals and New Arrivals. By Hilaire Belloc. Macmillan, 1929, pp. 219. \$2.00.

Some of the ideas in combat with the Roman Catholic system at the present day exist only as survivals, others are newly arrived, others still are yet below the horizon of the future. The Protestant appeal to the Bible and to history appears to Mr. Belloc to have dissolved in the acid of historical research. The negation of science is being replaced by a more conservative spirit among scientists and a recognition of the limitations of their field. The pragmatic argument that the Roman Catholic nations are impoverished and hence decadent is being eliminated by economic developments. On the other hand the spirit of nationalism and

of anti-clericalism and the whole intellectual climate that may be characterized as the Modern Mind are in full strength. In the future are foreseen neo-paganism, the decay of ethics, and the not-impossible generation of a brand-new religion.

Mr. Belloc in describing the incidence of these attacks usefully discriminates between nations of Catholic culture and atmosphere and those of Protestant culture. He rightly observes that though no nation today can be designated as really Catholic or Protestant, yet a distinction may still be made on the basis of the general culture and thought forms. He points out that anti-clericalism is peculiarly developed in countries of Catholic culture and hardly exists in countries of Protestant culture, although he is strangely blind to the causal relation that this implies between Roman Catholic dominance and the reaction against it.

For Mr. Belloc the Roman Catholic system fills the entire religious horizon. Except as bodies hostile to Catholicism the Protestant churches simply do not exist. The only alternative to The Faith is paganism. Scientific realism, nationalism, and contemporary hedonism he regards not only as directed against the Roman Church but as motivated by hostility to it. Through such glasses his views of history, sociology, science, and politics are hopelessly near-sighted. While he chances now and then to hit a nail on the head, in the main his blows go wild.

In politics the author identifies Roman Catholicism with Ultramontaniam. Americanism is weak-kneed submission to the immoral political theory of a free Church in a free State. Universal education is decried and we are told (p. 161), "The recurrent agitations in the United States against public grants for the schools of a religious minority have begun to make the latent power of the system [of public education] apparent." Evidently the author is not aware that there is no such agitation, for the reason that there have never been, and under our system cannot be, any such grants either to a religious minority or to a religious majority. It was lucky for Mr. Belloc's co-religionists in America, and indeed for all men of goodwill, that this book was not published during our late presidential campaign.

CHARLES LEMUEL DIBBLE.

The Catholic-Protestant Mind. By Conrad Henry Moehlman. Harper, 1929, pp. xvi + 211. \$2.50.

Disguised behind a misleading title, we have here a discussion of Catholic as opposed to Protestant, or rather to secular, political theory and practice. There is sufficient historical background to prepare the reader for a discussion of present day papal theory and practice in such particulars as education, the family, marriage and divorce, and in general the relations between civil and religious authority. The diversity of opinions and practice within Romanism itself, between the extremes of Ultramontanism and Americanism, is recognized. The author has no sympathy with the Roman Catholic political theory and is troubled by no doubts of the wisdom of a policy of complete secularization of the state. Nevertheless he advocates fair treatment of Roman Catholics in politics first because he recognizes that Ultramontanism has no chance among American Roman Catholics and also because he feels sure that Roman Catholicism is on the decline in this country.

The historical review is too hasty to be strictly accurate. For instance (p. 31), "For centuries [after Charlemagne] the reformed papacy exercised secular authority over Europe and the British Isles."

On page 46 the old dictum is repeated that Protestantism in its origin was an assertion of the right of private judgment. It was an assertion of the right of private interpretation of Scripture, as against tradition, which is quite a different matter. The reformers assumed that, left to themselves and freed from the trammels of tradition, all normal individuals would interpret the scriptures alike. Judgment implies a choice between alternatives; but in the opinion of the reformers alternative interpretations of Scripture were unthinkable.

The book is wider in scope, more orderly in arrangement, and more judicious in estimates and conclusions than Mr. Marshall's *The Roman Catholic Church in the Modern State*. It will be found very useful for reference. The pity is that it was not given to the world a year earlier.

CHARLES LEMUEL DIBBLE.

The New Morality. By Durant Drake. New York: Macmillan, 1928, pp. xii + 359. \$2.50.

Professor Drake has contributed this volume to Professor Sellar's series "Philosophy for Laymen." Just what he means by the title "The New Morality" is defined at the outset. He means "the morality which, basing itself solidly upon the observation of the *results* of conduct, consciously aims to secure the maximum of attainable happiness for mankind." It is very easy to set this "new" morality in opposition to the old, and it has been easy to do so for the past 2500 years at least; certainly since the days of the prophets in Israel and of Socrates in Greece. The surprising thing is that after the "newness" of this morality is duly announced it turns out as a rule to be only a more thorough-going application of the highest principles involved in the old morality. So it is here.

We live in a world of new facts, new relations, new problems; and we need to think out our duty in all of these new relations. Professor Drake's book is a very useful aid in this task. Take for example the chapters on Marital Failures, Irresponsible Parenthood, Race Prejudice, and War. In these chapters there is a burning insistence upon standards of obligation that an earlier generation scarcely contemplated but which to those of us who are still young in mind at the present day connote obligations as binding as any that impressed our ancestors. Far from being a virtue, for example, we look upon irresponsible parenthood as a crime against the child and against society; and it is useless to *argue* against such a point of view. It already has grouped about itself a strong set of feelings and correlated motives.

In brief, any man who is dealing with the new generation in a pastoral way or as a preacher of righteousness should read this book. It is a clear, vigorous statement of a point of view which obtains in the minds of several thousands of our contemporaries and which is getting itself taken more seriously every day.

FREDERICK C. GRANT.

A History of Science and its Relations with Philosophy and Religion. By William Cecil Dampier Dampier-Whetham. New York: Macmillan, 1929, pp. xxi + 514. \$6.00.

There has been great need for a thorough introduction to the history of science covering the whole period of its development from the first Babylonian and Greek investigations to the present day. Two or three books in the field are altogether too elementary for all but beginners. The more elaborate works are chiefly valuable to experts for purposes of reference. Professor Libby's book is an example of the former; and Dr. Sarton's colossal work of which Volume I has been published by the Smithsonian Institute is a fine example of the second class. The present volume comes in between these two in its scope and size. The earlier chapters treat of the development of science generally in the Classic period, in the Middle Ages, during the Renaissance, and the Newtonian Epoch; the Nineteenth Century and the Twentieth are treated *in extenso* with chapters on the various sciences. There is an excellent chapter (vii) on "Nineteenth Century Science and Philosophic Thought." The limitations as well as the advances are very clearly pointed out. The latter part of the chapter deals with Evolution and Religion, and Evolution and Philosophy.

Chapter ix treats of the 'new era in physics' and explains as well as it can be explained popularly Bohr's Theory and the present day Quantum Mechanics and Relativity. The latter part of the chapter deals with astrophysics and the nature of the stars. The final chapter deals with 'scientific philosophy and its outlook,' where the problems of correlating Science, Philosophy and Religion are frankly recognized. The author holds an optimistic point of view and makes a plea for comprehensiveness in religion. Certainly in such an age of transition as ours no other course is possible if theology is not to become sterile and religion a mere perfunctory repetition of formulæ or a collection of fanaticisms appropriate to a sect. The book will be a very useful one in courses dealing with apologetics, the philosophy of religion, or the relations between science and religion.

FREDERICK C. GRANT.

Stars and Atoms. By Arthur Stanley Eddington. Yale University Press, 1928, pp. 131. \$2.00.

Professor Eddington's recent *Nature of the Physical World* and *Science and the Unseen World* will no doubt send a number of readers to his other books, including the present volume. Professor Eddington is an astronomer of the first rank and such a course of lectures as those contained in this volume, delivered originally before the British Association at Oxford and at King's College, London, will undoubtedly bring to ordinary, non-scientific readers a good deal of knowledge that has hitherto been locked up in difficult scientific treatises.

The first lecture deals with the nature of the stars, their temperature and the problems of accounting for this temperature. It is recognized today that the earlier theory of the expansion and weight of gas in the stars is not adequate to account for their enormous temperatures. At the present day we seem to be left with a choice, in explaining radiation of mass, between a transmutation of elements (detachment from atoms of one or more electrons) and the out-and-out annihilation of matter. According to Professor Eddington, there is a good deal to be said for the latter.

Lecture II deals with some recent investigations and sets them forth in good popular style so that the ordinary reader can understand and appreciate the advances recently made in astronomical science.

Lecture III discusses the age of the stars and concludes with a careful explanation of the time scale assumed by most 19th and 20th century scientists.

Professor Schaub has remarked that 'the mythology of religion at the present day is science.' This is strictly accurate. The *mythologia* of all progressive modern thinking is supplied by science, and it is very important that our theologians shall be not only adequately cognizant of the facts established by modern scientists and of the hypotheses advanced to account for some of them; but also sufficiently imbued with the scientific spirit and attitude itself so that they can 'get inside the mind' of the

modern age in the highest phases of its development. This will be all to the good, not only for Theology but we trust also, in the end, for Science.

FREDERICK C. GRANT.

The Psychology of Religious Adjustment. By E. S. Conklin. New York: Macmillan, 1929, pp. xiv + 340.

This is a very valuable addition to the numerous textbooks proffered to the teacher and student of the Psychology of Religion. It has certain characteristics that make it quite noteworthy. There is a frank recognition of the service performed by religion in assisting man to make his adjustments to his environing world. The author has succeeded better than most writers on the subject in refraining from discussing the problems of the Philosophy of Religion. He sticks to his psychological last, yet impresses the reader with his recognition of the value and reality of that which he is discussing, the religious experience.

He defines religion in terms of one's relation to God or a god. To be religious, he says, there must be in the individual experience a believed-in concept of a god which functions as an aid in adjustment to the individual's world. One could wish that he had explained how he could include under this head the religious experience of Buddhism and Confucianism. This could have been done easily and would have improved his argument.

Conklin stresses the reality and the distinctive character of the religious experience as one of adjustment to a world which involves all the problems of life, and claims that such an adjustment can only be achieved by a religious experience which includes the consciousness of God. The criterion for the judgment of all religious institutions and customs is their "appeal-value," their ability to evoke this experience. Chapter vii on Religious Appeals is particularly good. The author distinguishes sharply between the various experiences which the church can evoke, admiration, sociability and religious experience, and shows how either of the first two may be mistaken for the third. He then argues cogently that the work of the church is to create and

develop the distinctive religious experience, which will then work itself out in the problems of social life.

The concluding chapters which discuss the application of psychological principles to church worship and work and to religious education are keen in insight, balanced in statement and sound in judgment. This is a most valuable book to which every student of the subject should pay attention.

D. A. MCGREGOR.

Prayer in Modern Life. By Francis Underhill. Milwaukee: Morehouse, 1929, pp. xi + 224. \$2.00.

Mr. Underhill has written a first-rate book. A fine spirit runs throughout the discussions; there is a wholesome religious tone; there is the revelation of a deep religious experience; and there are many helpful suggestions for the one who tries to cultivate the things of the spirit.

But it is not a systematic treatment of the difficult subject of prayer in view of the problems of modern life, though prayer is often mentioned. Indeed the reader may wonder whether the book is not actually an apology for Anglo-Catholicism, for the approach is always from that point of view, and its principles are everywhere urged.

Thus we find quite a bit about confession, absolution, ceremonial, fasting communion, and the like. The writer gives an interesting definition of the last matter: "Fasting Communion means that we receive our Communion not merely before breakfast, as commonly understood in England, but before all other food" (p. 153). As thus defined, many non-Catholics would have no fault to find with the usage. It is when pressed to mean that not a drop of water must be swallowed that it grinds even upon some who adhere to the practice. For a glass or two of water on rising is the vital internal bath, and is as necessary as washing the hands. We may desire to "wash our hands in innocence," but we wish to wash the inward organs as well. What is needed is a new definition of fasting. Indeed the whole matter of ceremonial needs fresh consideration. The tendency is merely

to inquire what is ancient or what Rome does; whereas what is needed is a ritual to express the aspirations of the devout Christians of this century.

L. W. BATTEN.

The New Catholic Dictionary. Edited by Conde B. Pallen and John J. Wynne. New York: Universal Knowledge Foundation, 1929, pp. vii + 1073. \$10.00, cloth; \$12.50, buckram; \$15.00, half leather; \$25.00, morocco.

This excellent and attractively printed dictionary is so vastly the superior of the *Catholic Dictionary* published a good many years ago that the two do not belong in quite the same class. The point of view of this volume is much more thoroughly objective. However, it falls short of perfection on one or two points, which of course is a failing not unknown in human writings. Some of the defects are purely matters of error—*e.g.* the article on Abyssinia refers to the legend that Christianity was introduced there by the Eunuch Candace (! vide Acts 8: 27). Other limitations are due to a curious one-sidedness. For example, the article on the Prayer Book is thoroughly up-to-date but is concerned entirely with the English Prayer Book. There is not so much as mention of the American Book of Common Prayer. The article on Evolution will perhaps be read first by some critics, and they will find that the generally held Roman view is carefully and clearly stated therein. Evolution is accepted as a hypothesis and no more, and it is very plainly stated that "Catholics see no evidence of the generation of life from non-life, nor of animal life from vegetal life, nor of the human organism from lower animals. Hence reason must conclude that the Creator interfered at least at each of these stages. . . . Man as such is outside the possibility of evolution."

The article on Episcopalian is very interesting as well as very brief. It is as follows: "A member of a Church ruled by bishops, without serious concern about belief or doctrines; a member of the Church of England, of the Anglican Church in the United States, Canada, Africa, and other countries." Well, there certainly is some justification for an outside view like that;

but it is quite evident that the editor, who wrote the article, has never quite grasped the point of view wherein faith and freedom are held to be mutually sustaining.

On purely Catholic (that is, Roman Catholic) matters the volume is presumably authoritative and will be widely used. Such an article for instance as "*Ex cathedra*" is made up for the most part of the definition promulgated by the Vatican Council. The article on Excommunication sets forth the practice in the Roman church.

The volume is beautifully illustrated with examples of art and architecture and the maps which have been especially drawn are fairly numerous. As a general work of reference, the book will be found especially useful in such articles as Titular Sees, where the titles are given, the names of the Roman provinces, the metropolitan and the site. Some of the curious oriental sees are quite unknown to and even unrecognizable by the ordinary reader.

Even the article on Father Sarpi is thoroughly objective; his figure has retreated far enough into the mists of history to be forgotten and his acts perhaps in some measure forgiven. But with Father Tyrrell the wounds are evidently still fresh and the author of the article has nothing good whatever to say of him.

FREDERICK C. GRANT.

NOTES ON NEW BOOKS

The Bible

The Authority of the Bible. By C. H. Dodd. Harper, 1929, pp. xv + 310. \$3.00.

This is a volume in "The Library of Constructive Theology" edited by Dean W. R. Matthews, Professor H. Wheeler Robinson and Sir James Marchant. Professor Dodd is a well-known authority in New Testament and Septuagint. The present volume is a very excellent and in some parts inspiring presentation of the modern view of the Bible and its real values. The book will do a great service in pointing out clearly the real contribution of the modern view of the Bible and of the study of the Bible from that point of view to the religious life of today.

Professor Dodd sees the summary of the whole process of 'progressive revelation' in the appearance of Jesus Christ. "It is He who gave to the whole process its absolute meaning, and it is He who shapes and controls its remoter issues down to our own day. For the Christ revealed in the New Testament does shape and control the spiritual movements of our time, even those which cannot be said to have taken their origin from Christianity, as in the first century He shaped and controlled the spiritual movements of the Hellenistic world—and as in an earlier age the religion of the prophets had put its stamp on elements derived from ethnic religions" (p. 285).

The School Bible. London and New York: Thomas Nelson, n. d., pp. 576. 2 s.

This little volume contains selections from the authorized version of the Bible printed in clear type, with suitable captions and citations showing the sources of the passage in each case. The whole Bible is covered in this selective way, from the Creation story in Genesis to the end of Revelation (with the omission of the Apocrypha). Then at the end is given a series of "Selections from Bible Poetry" chiefly from the Psalms. Two appendices contain a glossary and an index of passages. The book is very modest in price and no doubt will fill a real need. We wish that school children in this country might be permitted to become acquainted with it as well as those in Great Britain.

Institutiones Biblicæ Scholis Accommodatæ. Vol. II, De Libris Veteris Testamenti; section iii, De Libris Didacticis. By Alberto Vaccari. Rome: Pontifical Biblical Institute, 1929, pp. 155.

Father Vaccari's syllabus covers the Psalter, Canticles, Proverbs, Job, Ecclesiastes, Wisdom, and Ecclesiasticus. The point of view is that of the Roman authorities. The bibliographies are very useful.

Biblical Anthropology. By H. J. D. Astley. Oxford University Press, 1929, pp. vii + 262.

Dr. Astley has followed up his earlier book, *Prehistoric Archaeology and the Old Testament*, with a collection of his papers contributed to periodicals on this general subject. Considering their origin as articles the successive chapters display a very remarkable degree of coherence so that a progressive study of archaeology as related to the Old Testament is found in the book. The range of topics is indicated in the following titles chosen from the Table of Contents: Primitive Art and Magic, Survivals of Primitive Cults in the Old Testament, Women's Fashions in Jerusalem, c. 735 B.C., Mythology and the Psalms, Rest Days, The Swastika, Religious Dances, Tree and Pillar Worship, and Primitive Sacramentalism. The final chapters deal with Christianity and the Primitive Races and the Teaching Office of the Church.

Palästina. Die Landschaft in Karten und Bildern. By Robert Koeppel. Tübingen: Mohr, 1930, pp. v + 174. M. 18.

Here we have a perfectly fascinating book on the modern study of Palestinian geography. Father Koeppel is the designer of the famous relief map of Palestine which is used in a great many schools throughout the world, and he is thoroughly familiar with the subject. The volume opens with a beautiful plate in colors showing various specimens of stone from Palestine. The second plate is also in colors and shows the Koeppel Relief Map while the following pages give colored reproductions of the sectional maps. Then there are a series of maps showing the elevations and ranges of mountains and hills so that the foundations of the study of the geography are well laid. Following the geological maps and pictures are a number of archaeological ones and then begin a series of pictures taken on various journeys through the Holy Land. There are all told 200 illustrations in the volume and the accompanying text gives just the necessary information to make the pictures clear.

Many teachers will find the appendix full of suggestion. In addition to a bibliography there are pictures showing how a relief map of Palestine is to be made, including the details for modelling. All in all the volume is a very welcome addition to the books already published on Palestinian geography.

Old Testament; Judaism

Histoire de la Civilisation d'Israël. By Alfred Bertholet. Translated into French by Jacques Marty. Paris: Payot, 1929, pp. 437. Fr. 40.

Professor Bertholet's excellent History of Israelite civilization has now been translated into French following its translation a year or two ago into English. There is practically no change in it. The volume is very readable and sums up in excellent style the general position of modern historical criticism of the Old Testament. It now forms a volume in Payot's *Bibliothèque Historique*.

Hebräisches Wörterbuch zum Dodekapropheten. By Nicolaus Fries. Giessen: Töpelmann, 1929, pp. vii + 48. M. 2.

This is the fifth of the little Hebrew lexicons published by Alfred Töpelmann as a help to teachers and students of the Old Testament. The convenience of having a small lexicon covering just the twelve prophets and nothing more is of great value. On the other side of course it might be said that a student ought to go directly to the great lexicons and become aware of the variety of meanings words possess; but it is not supposed that the persons using this little *Wörterbuch* will be advanced students. The conception and execution alike of the series is admirable.

Something like it was introduced a few years ago in English. Unfortunately the plan did not succeed very well. It would be very useful to have such a series in English.

Pentateuch and Haftorahs. Hebrew Text, English Translation and Commentary. Edited by Joseph Hermann Hertz. Vol. I, *Genesis*. New York: Oxford University Press, 1929, pp. xvi + 544. \$3.00.

The present series, of which this is the first volume, is an edition of the Pentateuch and the Prophetical Lessons with the Hebrew on the right hand page and a new English translation on the left together with a running commentary which at times fills half the page. There are also excellent maps in color, the musical setting for the cantillation of the Torah and Prophets. The Haftorahs for the book of *Genesis* are printed at the end.

The volume is beautifully printed and will doubtless be of great value in Jewish schools and synagogues. We should like to draw the attention of our readers to its value as an exposition of the biblical element in present day Judaism and also of the religious and ethical applications of its homiletics. Incidentally, students of the book of *Genesis* will find the translation and notes of considerable value.

Geschichte der Offenbarung des Alten Testaments bis zum Babylonischen Exil. By Franz Feldmann. Bonn: Hanstein, 1930, pp. xi + 230. RM. 7.60; geb. 9.60.

The author furnishes us with a readable presentation of O.T. history from the old point of view. The modern student would find occasion to differ from the author as regards his interpretation on almost every page; but, at the same time, it is profitable for such a student to read once in a while such a book as the present and realize that, after all, the O.T. is an *Offenbarung*, not a sort of cross-word puzzle set for the exercise of his ingenuity. F. H. H.

The Clarendon Bible. Old Testament, Vol. II. *From Moses to Elisha: Israel to the End of the Ninth Century B.C.* By L. Elliott Binns. Oxford University Press, 1929, pp. xxiv + 248 + 15.

The enthusiasm which greeted the earlier volumes of the Clarendon Bible has had every justification in those which have succeeded. The point of view

is that of modern Old Testament scholarship. There is, however, no parade of learning and the volumes are designed for school use. The student is taken directly to the Bible and assisted in reading it for himself with the aid of maps, illustrations, historical summaries, a simple running commentary, references to more elaborate works, and translations of important documents. If a student cannot take this book and find out for himself what a real living book the Old Testament is he must be dull indeed. Whether or not the book is quite so well adapted to class use we should like to know. At any rate, it would be a very interesting experiment to try it in class.

The Prophets of Israel. By A. W. F. Blunt. Oxford University Press, 1929, pp. 127.

Mr. Blunt has done much to popularize the study of the Old Testament in the English church and elsewhere. The present little volume carries on this process and traces the development of prophecy from "the holy man of primitive society" through the great historical prophets of Israel and down to the transition to apocalyptic seen in Joel, Second Zechariah and Daniel. Questions for research and discussion and a brief chronological table conclude this little book. We believe that it will be very widely useful.

Liber Jesaiae. Edited by Rud. Kittel. 3d ed. Stuttgart: The Württemberg Bible Society, 1929, pp. 94.

The new edition of Kittel's *Biblia Hebraica* is now appearing despite the lamented death of Professor Kittel last autumn. The page is much larger and more open and the type a better size and more legible. The notes are now divided into two parts, variant readings being confined to the upper apparatus and real textual changes, including the LXX and the Versions, being placed in the lower.

Professor P. Kahle has the responsibility for the Masoretic material which appears in this new edition, being added to the outer margin. There is an interesting introduction on the subject of the value of this Masoretic criticism. In its new form the volume bids well to remain the standard text for students.

The Psalms—Book I; Book II. A revised translation. By F. H. Wales. Oxford University Press, 1928-9, pp. 70 and 51. 1 s. each.

In this new translation of the Psalms, based upon the Prayer Book Version, the author has endeavored to obtain the effect of "a plain and rhythmical expression of the sense of the original version at the expense of the letter." Quotations and borrowings from earlier psalms are printed in smaller type. The author has in mind the production of a version which shall be "smooth and more easy to sing." It is a question whether these psalms will be sung, especially in view of the archaisms which the translation contains—far more than the Prayer Book Version (callèd, crièd, destroyèd, strayèd, etc.).

The version will do much good in helping the ordinary reader to realize the poetic structure and also the poetic beauty of the Psalms.

Kyrios als Gottesname im Judentum und seine Stelle in der Religionsgeschichte. By Wolf Wilhelm Baudissin; ed. by Otto Eissfeldt. Lfgn. 11-12. Giessen: Töpelmann, 1929, pp. 228 + xvi + vii + xii + iv. RM. 8.

The final installment of this huge work contains the title pages and tables of contents for the four volumes, the indices, two sets of additional notes by the Editor, and the list of abbreviations. The whole, now completed, is a vast collection of materials, of very real importance for example in deciding the real bearing of the LXX names for God upon the Hebrew text presupposed. It will be some time before the full significance of Baudissin's work will be apparent, as scholars continue to refer to it and make use of the mine of information it contains.

Jerusalem zur Zeit Jesu. ii. *Die sozialen Verhältnisse.* B. Hoch und Niedrig. i. *Die gesellschaftliche Oberschicht.* By Joachim Jeremias. Leipzig: Eduard Pfeiffer, 1929, pp. 140. M. 8.50.

When this work is complete, it will be of great value to the N.T. student. It is based directly upon the sources, chiefly the Jewish, and sets forth as fully as possible the cultural and social relations in the background of Jesus' life and ministry.

Juden und Phönizier. By Georg Rosen. Enlarged and revised by Friedrich Rosen and Georg Bertram. Tübingen: Mohr, 1929, pp. viii + 185. M. 11.

A wide-reaching piece of historical investigation devoted to the thesis that Judaism is not a race but a religion. It is maintained that the conditions of life in Palestine, the extent and number of Jews in the Diaspora, the natural increase of the Jews and their known efforts at colonization—all these facts are incompatible without the additional factor of conversions from other religions. Practically the whole Semitic world was laid under tribute by missionary Judaism—before it the Phœnicians simply faded away. Ample use is made of all available documentary material in support of the thesis, which is quite convincing.

Das Haus des Herodes zwischen Jerusalem und Rom. By Hugo Willrich. Heidelberg: Winter, 1929, pp. x + 195. M. 10.

The picture of Herod the Great presented in this volume goes far to explain the brutal and vacillating policy of the Idumean. It requires a certain amount of historical sympathy even with a monster like Herod, or the monster Herod became, to see the real course of development in any period of history or in any individual biography. Herod's kingdom lay between the upper and nether mill-stones in a grinding struggle that reached as far as the borders of the Roman Imperial Republic, and beyond, and continued for the greater part of his reign. The adroitness of his statecraft is not always recognized. He sacrificed much but at least he kept his kingdom and maintained it in a degree of prosperity remarkable in that part of the world. This does not exonerate him but at any rate helps us to understand one who combined the cunning

intuition and clever scheming of the Oriental with the hard-headed sense for this world's realities cultivated in the West.

Following the lead of W. Otto's article in Pauly-Wissowa, Willrich undertakes to present as fair a picture of Herod as is now possible, with the sources available. He contrasts Herod with other tyrants and assures us that the Idumean had more justification for his mad revenges than most others; and he sees in the preservation of Jewish autonomy for a little longer than, apart from Herod, it might have been preserved, a part of the preparation of the world for the coming of Christ.

The Bridge Between the Testaments. By Henry K. Booth. New York: Scribners, 1929, pp. xi + 210. \$2.00.

The jacket and in a less degree the preface claim that this book rescues from oblivion the period between the Testaments; they almost suggest that it is as if

"We were the first
That ever burst
Into that silent sea."

It is rather late for such a claim and it is significant that the names of both Bevan and Tarn are absent from the Bibliography. None the less the book is a well-arranged and readable account of a critical period. On pages 20-21 the Simon son of Onias of Ecclesiasticus 50 is identified or confused with Simon the Maccabee! A. H. F.

Der Talmud. By Dr. Paul Fiebig. Leipzig: E. Pfeiffer, 1929, pp. vi + 140. M. 5.50.

Professor Fiebig has done great service in providing non-Jewish students with translations and expositions of ancient Jewish literature of the New Testament and early patristic periods. Every student is aware of the enormous importance of this Jewish background; but few students, on the other hand, are capable of working in that field. Hence the great value of such work as Dr. Fiebig has performed in making this literature available and intelligible to students generally. The present volume is full of excerpts set in the midst of a running exposition so that the reader will gain a general and thoroughly rounded view of the Talmud as a whole. It will be of value to other students than those who intend to specialize in Biblical studies, inasmuch as the book gives a popular introduction to the very important phase of Jewish religious history which is summed up in the vast, rambling, oftentimes inconsequential, but thoroughly human book, *The Talmud*.

Sobria Ebrietas. By Hans Lewy. Giessen: Töpelmann, 1929, pp. 175. M. 12.

This is the ninth *Beiheft* to *ZNTW*. It contains a series of investigations of the history of ancient mysticism and was originally submitted to the philosophical faculty at Berlin in 1926. Part i deals with the antecedents of Philo's mysticism while Part ii studies the later history of the Philonian Oxymoron in patristic literature down to the fourth century.

New Testament

The New Testament in the Light of Modern Research. By Adolf Deissmann. Doubleday Doran, 1929, pp. ix + 193. \$2.00.

Dr. Deissmann's Haskell Lectures were delivered last April at Oberlin and treat of the general subject which Dr. Deissmann is particularly well qualified to treat with perfect thoroughness, namely, the origin of the New Testament in the light of modern archæological discoveries relating to the first century. The book is a brief and interesting account of the general view of the New Testament taken at the present day by scholars and will be a useful popular book.

Love in the New Testament. By James Moffatt. New York: Richard R. Smith, 1930, pp. xv + 333. \$3.00.

One of the most amazing things about Professor Moffatt is the breadth of his reading and the remote and often curious sources from which he draws his quotations and illustrations. The present volume is a study of the familiar theme named in the title and is really much more than a catena of quotations and illustrations. The conclusions emphasize the fundamental place of the personality and mission of Jesus, the vital tie between God's love and brotherly love, the significance of love for the life of the Church and its relation to belief, and finally the distinctiveness of Christianity as the religion of love. This is a beautiful book, as was to be expected.

How to Understand the Gospels. By Anthony C. Deane. Harper, 1929, pp. 212. \$1.50.

This book is intended to provide the general reader with a point of view from which he can make a fresh study of the Gospels unembarrassed by ignorance of the conventions of modern criticism. It includes descriptions of sources, analyses of methods, and expositions of occasion and purpose: invariable elements of biblical Introduction. The author is an advocate of the 'multiple document' theory of sources which American and English scholars generally reject, but he states, sufficiently for the purpose, the currently more important theories concerning the documentary sources of the canonical Gospels.

Two chapters are devoted to the special problems and the particular excellencies of each of the four Gospels. The chapters on Mark are in line with the best modern tradition, except that the author suggests, in his supposititious 'Memoirs of Peter,' a closer dependence of St. Mark upon St. Peter than probably exists, and no doubt exaggerates the extent of St. Mark's knowledge as an eye-witness of events in the life of Christ. In the first of two excellent chapters on Matthew, Canon Deane properly deplors the modern tendency to disparage the value of that Gospel. Some uncertainty in his treatment of sources impairs his examination of the Third Gospel, which is commonly regarded as being more faithful than Matthew in reporting the Sayings of Christ which were presumably available in written form to the writers of both. The chapters on the Fourth Gospel are uncommonly con-

servative. The author is perhaps unduly dependent upon the disappointing commentary of the late Archbishop Bernard. Indeed, one notes throughout the book lack of reference to the vitally important work of many widely accredited scholars. M. H.

Das Lukasevangelium. By Erich Klostermann. Tübingen: Mohr, 1929, pp. 4 + 247. M. 9.50.

The commentary on St. Luke in the *Handbuch z. N.T.* edited by Dr. Hans Lietzmann has now appeared in a second and wholly revised edition. Dr. Gressmann's name is no longer associated with it—at his own request, long before his lamented death; and Dr. Klostermann now takes sole responsibility for the volume. It has been thoroughly revised and indeed rewritten, taking full account of work published since the first edition, not only commentaries (notably the one by Dr. Easton) but also works on 'Formgeschichte,' and the comparison with rabbinic sources—here Strack and Billerbeck have been of great service. Lagrange and Loisy are cited; there is no mention of the new edition of Montefiore, nor of O. Holtzmann, so far as we observe. The volume has all the fine points of the first edition, and indeed of the whole series: it gathers materials for discussion, discusses problems, sets forth the opposing views, and cites the relevant parallels.

Die Briefe an die Kolosser und an Philemon. By Ernst Lohmeyer. Göttingen: Vandenhoeck and Ruprecht, 1930, pp. 201 + 4. M. 11.

Dr. Lohmeyer's commentary on *Philippians*, in the famous Meyer series, was reviewed in A.T.R. xii, 62 f (July, 1929). The present instalment completes the volume—though it is paged separately and might easily form a volume by itself. The author's general standpoint is the same as in his earlier Meyer-commentary. A full schematic arrangement of the Epistle's contents is discovered, and the place of writing is Caesarea, the date sometime in the summer of the year 58. The syncretistic philosophy of the 'Elements' in Colossæ is viewed as 'a Gnostic religion of self-redemption with a Jewish background.' The 'elements of the world' are a whole kingdom of heavenly beings, in which the 'fulness' of the Godhead as well as the actuality of the 'world' is reflected. This is not another religion, but an easily added appendage to whatever religion a man already holds—'eine Art von Zusatzreligion' (p. 8). And it has contacts with other cults than Judaism and Christianity (p. 193).

Luthers Vorlesung über den Hebräerbrief. Edited by Emanuel Hirsch and Hans Rückert. Berlin: de Gruyter, 1929, pp. xxvii + 299. M. 15.

Volume XIII of Hirsch and Lietzmann's *Arbeiten zur Kirchengeschichte* contains an edition of Luther's Lecture upon the Epistle to the Hebrews according to the Vatican manuscript. A number of notes have been added which are of value in understanding Luther's interpretation.

Church History; Patristics

Short History of the Christian Church. From the Earliest Times to the Present Day. By C. P. S. Clarke. Longmans, Green and Co., 1929, pp. xiii + 532. \$4.00.

One is frequently asked for a one volume Church History, readable and churchly, suitable for study classes or for the general reader. Here, at last, is just the sort of book that candidates for Orders, priests or other Church school leaders have wanted. It must have taken courage to attempt to cover the whole history of the Church in a little over 500 pages, but there will be many readers grateful to Mr. Clarke for making the attempt and succeeding so admirably. The viewpoint is definitely Anglican, which adds to rather than detracts from the value of the book. W. F. W.

Turning Points of General Church History. By Edward L. Cutts. Condensed and revised by William C. Piercy. New York: Macmillan, 1929, pp. xvi + 323. \$2.25.

This is practically a reprint of the old Cutts' "Turning Points" which, the Preface assures us, is still in demand. An exact reprint would have been quite as valuable as this edition. There has been little change except for verbal condensation and the omission of one chapter. The chief addition has been in the chapter on "Medieval Developments" where the editor has added some notes on the history of the doctrine of the Holy Communion. These are very badly done; e.g. on p. 286 the Tridentine decree on Transubstantiation is quoted and assigned, not to the Council of Trent, but to the Council of Rome in 1059! W. F. W.

Einführung in die Alte Kirchengeschichte: Das Schreiben der Römischen Kirche an die Korinthische aus der Zeit Domitians (I. Clemensbrief). Tr. and expl. by Adolf von Harnack. Leipzig: Hinrichs, 1929, pp. 128. M. 4.

Dr. von Harnack has singled out I. Clement as the best document with which to begin the study of Early Church History. The reasons for this are obvious. It lies in the main stream of early Christian tradition and development; it is not so uncertain in date and provenance as the Didache and *Ad Diognetum*, nor so individualistic as the slightly later but still Roman writings of Hermas, nor so one-sided as Barnabas, nor so *tendenziöse* as Ignatius or the earlier Apologists.

The volume before us is a manual for a seminar in the subject. Dr. von Harnack has not only translated the Epistle afresh, and commented upon it, but has set forth the problems which it suggests, historical, literary, theological. All the fresh virility of Harnack's earlier years is still his, in this little volume. It would be extremely interesting to take this, and Streeter's new book, and the Greek texts of the Apostolic Fathers and Eusebius, and work through a Seminar in Early Church History as Harnack's program suggests. Indeed, there is reason to think that the most fruitful approach not only to Early Church History but also to the New Testament is to combine them under the head of "Early Christian Literature," and then work back to the history through the documents from this particular vantage-point.

Kirchengeschichte. By Karl Müller. Second edition. Vol. I, pp. 569-816, with title page and table of contents to Volume I, Part i. Tübingen: Mohr, 1929. M. 20, for the whole volume.

Professor Müller has now completed the revision of the first half of Volume I of his Church History. It is a thorough rewriting of the work and takes account of some of the latest productions in the field, *e.g.* Dr. Kidd's *History* and the latest volume of Duchesne. It is to be hoped that the revision of Part ii may appear without undue delay, though in the Preface the aged author holds out little hope of this but has been thankful to see the present volume through the press.

The New Archeological Discoveries and Their Bearing upon the Life and Times of the Primitive Church. By Camden M. Cobern. Int. by Edouard Naville. 9th Edition with supplement by George W. Gilmore. New York: Funk and Wagnalls, 1929, pp. xxxiv + 748. \$4.00.

The late Professor Cobern's volume has been a useful introductory text for a dozen years now and in its fifth edition (1921) was brought up to date by the learned editor of the *Homiletic Review*. The present edition is a reprint of the fifth, supplemented by 35 pages upon "discoveries since 1920." The volume is well illustrated and contains a vast collection of citations from sources, for example, *The Odes of Solomon*, an early Christian hymn book, is given more or less completely and there are a great many quotations from the papyri.

The Influence of Christ in the Ancient World. By T. R. Glover. New Haven: Yale University Press, 1929, pp. 122. \$1.50.

The present volume contains six lectures delivered on the Haskell Foundation at Oberlin College and repeated at Yale Divinity School. They are typical representatives of Professor Glover's popular lectures at their best, full of sound learning, thoroughly acquainted with the period and with a real imaginative grasp of the outlook of men at that time, profoundly sympathetic with the best thought and feeling of the late classic age, and deeply convinced of the uniqueness of Christ and Christianity. Professor Glover knows the Hellenistic age too well to slight or slur it. On the other hand, he is not unaware of the serious and real limitations of Græco-Roman religion and philosophy.

Adhuc Virgo: Mariens Jungfrauschaft und Ehe in der altkirchlichen Überlieferung bis zum Ende des 4. Jahrhunderts. By Hugo Koch. Tübingen: Mohr, 1929, pp. 44. M. 3.

This is No. 2 in the publisher's new series, *Beiträge zur historischen Theologie*. It undertakes to show that Tertullian's denial of the perpetual virginity of Mary did not spring from his Montanist errors, but was taken over from no less reputable a Catholic authority than St. Irenæus, and that it rests upon an ancient and thoroughly respectable tradition in the early Church.

It is maintained that the doctrine of the perpetual virginity is based not upon trustworthy evangelical tradition but upon certain mystical tendencies in Eastern thought which only gradually won their way in the West. Its affinities are to be sought in Docetism and Monophysitism. P. V. N.

The Greek Fathers. By James Marshall Campbell. New York: Longmans, 1929, pp. ix + 167. \$1.75.

The excellent series, "Our Debt to Greece and Rome," is now published by Longmans, Green and Company, who have preserved the format and style of binding of the earlier volumes. The aim of the series as a whole is to popularize the study of classical literature. A few volumes in the series rise to a greater height and achieve something in the way of a permanent contribution to the literature of interpretation—for example, Showerman's *Horace* and Scott's *Homer*. Father Campbell, who is Associate Professor of Greek and Latin at the Catholic University of America, does little more than describe in a very interesting way the lives and works of the Greek fathers. It was impossible in the space at his disposal to do more than this and he has done it well so that the book is a useful introduction to patristic studies. There is a very good bibliography.

Sammlung Ausgewählter Kirchen und Dogmengeschichtlicher Quellschriften. Edited by Gustav Krüger. Neue Folge.

Number II, *Dokumente zu Luthers Entwicklung (bis 1519)*. Edited by Otto Scheel. Tübingen: Mohr, 1929, pp. xii + 364. M. 12.

Number III, *Ausgewählte Märtyrerakten*. Edited by Rudolf Knopf. 3d ed. By Gustaf Krüger. Ib., 1929, pp. xi + 135. M. 5.60.

This series contains a number of most excellent texts and documents for the study of Church History. A large collection of documents relating to Luther in the second number provides material for the study of early Reformation history and of Christian biography.

Number III gives a collection of 33 martyrologies in the original Greek and Latin, from the time of Polycarp to Sabas and the Forty Martyrs. The excerpts are accompanied by textual apparatus and first class bibliographies.

The first number, not yet published, is to be an edition of the Apostolic Fathers based on Funk, and Number IV is to be a collection of *analecta* relating to the history of St. Francis of Assisi. The series is bound to continue an extremely valuable one.

Florilegium Patristicum. Fasc. xx. *S. Anselmi Cant. Archiep. Liber Monologion*. Recens. Franc. Sales. Schmitt. Bonn: Peter Hanstein, 1929, pp. vii + 65. M. 2.80.

It is difficult to praise too highly the excellent series entitled *Florilegium Patristicum*, edited by Professors Geyer of Bonn and Zellinger of Munich. The selection of titles is good, providing some documents not easily accessible

to students; the type is clear and readable; the apparatus of readings sufficient; and the price makes possible their use in classes.

Opuscula et Textus. Series Scholastica. Fasc. iv. *Gabrielis Biel Quæstiones de Justificatione.* Ed. Carl Feckes. Münster: Aschendorff, 1929, pp. 63. M. 1.20. Fasc. v. *Thomæ de Sutton Quæstiones de Reali Distinctione inter Essentiam et Esse.* Ed. Francis Pelster. Ib., pp. 64. M. 1.20.

Not many persons know that it is possible to procure these excellent little editions of mediæval scholastic works, in format resembling the *Kleine Texte* series. They should be more widely known among American students, teachers, and mediævalists.

Regula St. Benedicti. Edited by E. A. Lowe. Oxford University Press, 1929, pp. 15 + 5 plates.

The *Rule of St. Benedict* has come down to us in two recensions: one, the briefer, which was copied in 787 at Charlemagne's request from the very book written by St. Benedict; the other, a revised and interpolated text—the *textus receptus*—is contained, among others, in the beautiful manuscript now in the Bodleian and known as Ms. Hatton 48. It is the earliest copy of the Rule now in existence and is written in uncial characters. As an English uncial, it is almost unique.

The editor has set forth an interesting account of the manuscript and a number of specimen pages show its great beauty. Though not an edition of the text, but only an account of one Ms., the volume belongs in every library which has a section devoted to paleography. The date is somewhere about A.D. 700. It was probably written in Canterbury.

Der Sonntag im frühen Mittelalter: mit Berücksichtigung der Entstehungsgeschichte des christlichen Dekalogs dargestellt. By Wilhelm Thomas. Göttingen: Vandenhoeck and Ruprecht, 1929, pp. 122. M. 6.

The development of the Sunday concept and of Sunday observance is traced in the liturgical, canonical, and theological literature of the early middle ages. For the sixth century Gaul and Spain are particularly significant; for the seventh century, England and Ireland. Upon the joyful weekly commemoration of the Resurrection was superimposed a system of *tabus* having their origin in Celtic and Teutonic heathenism. Practical theology and ecclesiastical discipline had to occupy themselves with this synthesis. This was the task of the early mediæval canonists and liturgical writers. But since the two concepts could not be wrought into entire consistency without some sort of intermediate, St. Thomas Aquinas was forced to work out a compromise. This he did by introducing the concept of the Sabbath into the Church's teaching and practice. The result was a "semi-sabbatarianism," which the Reformers inherited from the mediæval Church. The chief value of this study lies in its careful investigation of the Sunday institution in early Teutonic Christianity. Here it undoubtedly fills a gap in our knowledge. P. V. N.

Der Gewissensbegriff in der Theologie Luthers. By Günther Jacob. Tübingen: Mohr, 1929, pp. iii + 67. M. 5.

An ultra-modern attempt to find the clue to the development of Luther's theology in a religious-psychological interpretation of his experience.

Martin Luther. Der Aufbau seiner Persönlichkeit. By Hermann Wendorf. Leipzig: Hinrichs, 1930, pp. viii + 211. M. 10.

Another psychological analysis of Luther. A special study of the period 1517-1521 reveals the steady development of an 'irrational' element in his motivation, especially in his 'eschatological' outlook upon the Roman Church and papacy. Luther's relation to mysticism is also considered from this viewpoint.

A Brief Sketch of the Church of England. By G. K. A. Bell. Milwaukee: Morehouse, 1929, pp. 180. \$1.60.

Bishop Bell's little volume is not a history of the Church of England but a popular explanation of the position and inner workings and general outlook of the English Church. Of course one cannot write such a book without a constant appeal to history and it is quite evident that Bishop Bell (formerly Dean of Canterbury and a leader in Reunion) is thoroughly familiar with the history. A fair amount of space is devoted to church establishment and the problems to which it gives rise.

Liturgics

Liber Sacramentorum. By Cardinal Schuster. Volumes III and IV. Brussels: Vromant, 1929, pp. 235 and 295. Belgas 5 each.

Cardinal Schuster's Studies and Notes, historical and liturgical, upon the Roman missal continue in the present volumes from Septuagesima through the Paschal Cycle. The fifth volume is entitled "Le Baptême dans l'esprit et dans le feu." Like its predecessors, the volume is richly illustrated and the author has brought together a mass of material, both archeological and documentary, to illustrate the history of the Latin liturgy. It is a work which rightly claims a place in every liturgical library.

The Mind of the Missal. By C. C. Martindale, S. J. New York: Macmillan, 1929, pp. vii + 265. \$2.50.

As its title indicates, this is an interpretation of the Missal, designed primarily for the devotional instruction of Roman Catholics. But it will doubtless appeal likewise to many outside the Roman communion who have felt the charm and the robust beauty of that venerable book of worship, or who would know more about it than they do. The method is that of a running commentary on the actual texts. The first part considers the Ordinary and Canon of the Mass, with the requisite historical and liturgical background. Part II is a devotional analysis of the most important masses of the liturgical year. The one purpose of the volume is "to reach the Mass through the Missal," and in this it does succeed. P. V. N.

Brief Notes on the Ceremonial of Bishops. By Marshall M. Day. Milwaukee: Morehouse, 1930, pp. vii + 59. \$1.00.

This little manual was prepared at the request of "several of our bishops," to serve as a guide to them and their chaplains. The compiler has gone to thoroughly respectable medieval and Roman sources, and has sought to adapt them to the Prayer Book. Whether the latter can be successfully done is a matter upon which Anglicans are destined to differ until the end of time. Not many of our bishops are likely to adopt the ceremonial here set forth, but it probably would do them no harm to learn how the thing is done if one cares to do it that way. P. V. N.

History of Religions

The Saviors of Mankind. By William R. Van Buskirk. New York: Macmillan, 1929, pp. xiv + 536. \$3.00.

There is a growing interest and curiosity among thoughtful laymen regarding the teachings of the non-Christian religions. Mr. Van Buskirk has sought to meet the demand for a comprehensive survey of these religions by this book. He describes the work and teachings of Lao Tze, Confucius, Gautama, Zoroaster, Aakhnaton, Moses, Isaiah, Socrates, Jesus, Saul of Tarsus and Mahomet. His descriptions of their work and teachings are hardly scholarly but are valuable for those to whom the book is addressed. He is to be commended for his care in trying to relate each of these great religious leaders to the social circumstances of their respective times. In this regard he achieves special success in the cases of Lao Tze and Confucius. His treatment of the life of Jesus is dominated by the views of the Protestant Liberalism of a generation ago. But, in spite of its weaknesses, the book will give to many a reader a much more intelligent view of the great religious leaders of history than he has had before. Indeed, there are few books more suitable for the average intelligent layman who has not time for much reading than this one. D. A. MCG.

Religionsgeschichtliches Lesebuch. Second edition. Ed. by Alfred Bertholet. No. 12. *Die Germanen.* By Franz R. Schröder. Mohr: Tübingen, 1929, pp. vi + 77. M. 3.80.

No. 13. *Die Kelten.* By Wolfgang Krause. Ib., pp. vi + 46. M. 2.50.

The volumes in this series are admirably edited and give in handy form and brief compass just the sources most useful for the class study of History of Religions. Had it not been for the War, and the resulting economic difficulties, perhaps it might have been possible to produce the series in English as well as German. Let us hope that this is not entirely out of the question, even now.

Simism. A Study of the Evolution of the Chinese World-view. By H. G. Creel. Open Court Pub. Co., 1929, pp. vii + 127. \$2.00.

This is a sincere and lucidly written study, by a competent scholar, of the foundation principles underlying both Confucianism and Taoism in the ancient

philosophy of China. Dr. Creel is right in assuming that back of both the historical systems is something which both have in common. The 'Tao,' or 'Way,' was undoubtedly stressed by Confucius as well as by Lao Tzū, though, in the opinion of the present writer, Master K'ung meant something by the expression rather different from that intended by his older contemporary.

In the mind of Dr. Creel 'Sinism' is a much needed term for designating the philosophy of cosmic regularity and order which is the result of the interaction of the *Yin* and the *Yang*. These two opposite principles, respectively negative and positive, do not constitute a dualism such as we have in the Zoroastrian system, where two forces stand in eternal antagonism the one to the other. Chinese philosophy assumes that their relation is that of mutually complementary forces which exactly balance one another when things go well. Both 'Heaven' and 'Earth' are parts of a Cosmos from which the 'superior man' derives the rules of right living. Dr. Creel sets this forth as a "peculiarly and distinctively Chinese world-view" and concludes that "its basic principle that human happiness and prosperity is the result of a proper adjustment of man to his environment, does not quarrel with modern social science." H. H. G.

Modern Vedanta. By Rudolf Otto and Subrahmanya Jyer. Reprint from Logos, Vol. xvii, pp. 257-300. Tübingen: Mohr.

This is a reprint of a joint article on Vedantism.

Philosophy; Philosophy of Religion

Types of Philosophy. By William Ernest Hocking. Scribner, 1929, pp. xv + 462. \$2.50.

This is a capital introductory text in the study of philosophy. It is not a history, but an analysis of the positions and points of view which have received classical exposition in the various great philosophies, ancient and modern. Minute differences between various representatives of the same school are ignored, and the broad general position is set forth clearly and distinctly together with its *raison d'être*. In this way the "types" of philosophy are set forth in clear-cut fashion, from naturalism to mysticism. The book has grown out of a class syllabus and its contents have therefore had the test of use. The author is not content with presenting objectively the doctrines of the schools; he requires his readers to do their own thinking.

The opening chapters, What Philosophy Is, and The Original Form of Philosophy, Spiritualism, set the study in a perspective too often overlooked these days. It serves both equally ill to ignore the relations between philosophy and religion. The final chapters, The Structure of a Philosophy, and *Confessio Fidei*, are worth rereading and careful weighing: the clue to the synthesis of 'types' is found in the doctrine of Selfhood, the highest and at the same time profoundest thing in the universe.

Plotins Kategorien der Intelligiblen Welt. By Gerhard Nebel. Tübingen: Mohr, 1929, iii + 54. M. 3.

This is one of the Heidelberg "Abhandlungen zur Philosophie und ihrer Geschichte." The author has stated in this Monograph the development of Platonism into Neoplatonism by way of the Doctrine of Ideas; he stresses the development of dogmatism in Plotinus.

Pascal's Philosophy of Religion. By Clement C. J. Webb. Oxford University Press: 1929, pp. 118. \$2.00.

One is somewhat surprised to find Professor Webb dipping into Pascal as extensively as the present volume indicates. Indeed he says in the preface, "Pascal is not to me especially sympathetic, nor is he a teacher to whom I feel myself under peculiar obligation. But the fact that he is a thinker whom some historians of philosophy almost ignore, while others exalt him to the highest rank," is the author's justification for this little volume, containing in substance a course of lectures delivered in 1926. Professor Webb's mind illuminates whatever it touches and the volume will be welcome to many readers.

Immanuel Kant's Critique of Pure Reason. Translated by Norman Kemp Smith. Macmillan, 1929, pp. xiii + 681. \$8.50.

It is not often that a translator begins his work with a commentary on the volume to be translated, then follows it with an elaborate exposition of a similar philosophical theory, and finally translates the book itself. This, however, is the course followed by Professor N. K. Smith. His *Commentary on Kant's Critique of Pure Reason* appeared in 1918 and was a very thorough piece of work. His *Prolegomena to an Idealist Theory of Knowledge* was published in 1924. Now at last comes his translation—the translation which was really presupposed by the commentary.

The great advantage of the present translation over its predecessors is that it has been made by a very thorough student of Kant's philosophy, although the author recognizes his indebtedness to Meiklejohn and Max Müller. It is perfectly obvious that he has the advantage over them both in his thorough study of Kant. Take for example a sentence like this quoted from the preface of the first edition: "The subject of the present enquiry is the question, how much can we hope to achieve by reason, when all material and assistance of experience are taken away?" Practically the only difference between this and Müller's translation is that he said "with" reason and "is" taken away. But what a difference is made in clarity!—It isn't what we hope to do and remain reasonable, it is what Reason as an activity can achieve without "the material and assistance of experience." These are the little things that make a great difference.

A Comparison of Kant's Idealism with That of Berkeley. By H. W. B. Joseph. New York: Oxford University Press, 1929, pp. 24.

This is the annual philosophical lecture before the British Academy delivered under the Hertz Trust. The lecture is a careful comparison of the

two greatest modern types of Idealism antedating the nineteenth century. The author shows their agreement, first in error, viz. in the denial of the existence of external bodies in space; and secondly, their mutual supplementation as expositions of a common viewpoint.

Die Absolute Religion. By G. W. F. Hegel. Leipzig: Felix Meiner, 1929, pp. xii + 244. M. 11.

This is the fourth volume in the new edition of Hegel's *Philosophy of Religion* in the series of Hegel's writings being edited by Professor Georg Lasson. The editor has collated the manuscripts and—in the case of the present work—the notes of Hegel's students which have an important bearing upon the reconstruction of the lectures. The volumes are in a very handy form, neatly printed, and easy to read.

The present volume is to be followed by a new edition of Hegel's lectures on "The Theistic Proofs" together with an introduction to Hegel's *Philosophy of Religion* by the editor. The five volumes will then set forth in capital form a work which is still worthy of careful reading. So long as men still insist upon pondering the problems of the philosophy of religion, just so long Hegel will deserve to be read. It is more than a philosophy of the history of religion that Hegel undertakes: nothing less than a philosophy of the idea of religion. We do not maintain that Hegel's solution of these problems is final, but only that students still have to reckon with the formulation of them which Hegel gave.

Der philosophische Gehalt der religiösen Dogmatik: Prolegomena zu einer wahren Theologie. By Von C. A. Emge. München: Reinhardt, 1929, pp. 152, M. 7.80.

The various dogmas of Christianity are interpreted, sometimes justified, and sometimes rejected, in the light (often difficult to see by) of a current version of absolute idealism, which the author prefers to call identity-philosophy. God is the highest regulative principle, the world is the sphere of actuality correlative to the normative, and many dogmas represent the Christian idea of the Mediator, or mediation, etc., etc. How utterly foreign the whole treatment is to our present ways may be sensed if we try to imagine a commentary on the Vatican Council by Hegel. M. B. S.

Religion and the Thought of Today. By C. C. J. Webb. Oxford University Press, 1929, pp. 50. 2/6.

Professor Webb of Oxford delivered the first series of Riddell Memorial Lectures at Armstrong College, Newcastle-on-Tyne, in November, 1928, under the title: The Study of Religion, Problems and Methods; The Debt of Modern Philosophy to the Christian Religion; The Problems of Religion in Contemporary Thought. To the subjects chosen he brought the same careful and clear analysis, the same vivid apprehension of the abiding reality of the religious life, the same wide learning and mellowed wisdom that his readers have long recognized in his earlier published works. The first lecture em-

phasizes the social nature of religion, and the requirement of a genuine experience of it before one can begin to understand either its historical or its philosophical significance. Lecture ii traces the—often unrecognized—debt of modern philosophy, from Descartes onwards, to the inherited religious outlooks of the traditional European religion—Christianity. The final lecture sketches in outline the changes that have come in the popular estimate of religion since the 18th century—the abandonment of the theistic proofs as coercive rational supports to religious faith, the abandonment of the paramount and unquestioned authority of the Scriptures, the abandonment of the belief in the future destiny of the individual as the ultimate sanction of religion. In their place has come a belief in divine immanence, in the orderly processes of development or evolution, in the intuitive sanctions of direct experience, in the paramount value of personality; and the future is by no means alarming, in Professor Webb's view, despite certain contemporary vagaries, exaggerations, and reactions.

The Aims of Education and Other Essays. By Alfred North Whitehead. New York: Macmillan, 1929, pp. vii + 247. \$2.50.

Readers of Professor Whitehead's earlier books are aware of his very practical and indeed practicable views on education. The present volume sets forth in detail the philosophy underlying these views. Some of the later essays are on another level than that of the earlier ones in the volume, and many an ordinary reader will no doubt lose heart before he reads to the end of the volume. However, the earlier chapters are well worth the consideration of every person interested in the educational problem of the present. Although the references to the educational system concern England, the parallels are close enough. The book is a magnificent protest against 'dead knowledge,' that is to say, 'inert ideas.'

Science

The Universe Around Us. By James Jeans. New York: Macmillan, 1929, pp. x + 341. \$4.50.

Sir James Jeans is one of the most eminent of living English scientists and he has given us in this fascinating volume an introduction to modern astronomy which the ordinary reader can understand and appreciate. The volume begins with an introduction on the study of astronomy and the instruments used in the exploration of the sky, with an elementary historical explanation of the general outlines of the galaxy. Following these opening chapters on stellar exploration there is a chapter on the Atom, one on Time, and the Age of the Stars. The remainder of the book deals with cosmic evolution. It is an excellent volume to give beginners and persons who have not grasped the modern scientific view of things, either through defective education or a feeling of their inability to comprehend it. It is extremely important that modern theology shall take full account of the data of modern science so far as these relate to theology. It would be well if every theological student in America were given the opportunity to read this book.

Organic Evolution. By Richard Swann Lull. Revised Edition. New York: Macmillan, 1929, pp. xix + 743. \$4.50.

Professor Lull's work was published first in 1917 and has been reprinted many times during the interval since then. The new revised edition appeared last October and represents a considerable enrichment of the text. The arrangement remains undisturbed.

There is first of all a history of evolution with a group of chapters on classification and distribution. Part II takes up the mechanism of evolution and explains the evolution of mutation, heredity, selection and such problems as inheritance of acquired characters. Part III is a massive study of Ontogeny, Morphology, and Paleontology.

The book is magnificently illustrated and is designed primarily for a college text. We believe that it will continue to serve a very useful purpose as a reference book and also as an introduction of the general reader to the modern scientific interpretation of evolution.

Science and the Unseen World. By Arthur Stanley Eddington. New York: Macmillan, 1929, pp. 91. \$1.25.

In Dr. Eddington's Swarthmore Lecture delivered at Friends House, the Cambridge astronomer carries on the argument from a point at which his *Nature of the Physical World* left it in the concluding chapter. The great question confronting man in this universe is the ancient one, "What doest thou here?" The author emphasizes the changing views of the scope of natural science and points out that both a scientific and a mystical outlook are involved in "the problems of experience." There is no "short and easy method" in dealing with human experience. It cannot be entirely resolved into data derived through the physical senses; accordingly some aspects of mind and consciousness cannot be brought within the scope of natural law. In everyday life, the author maintains, "scientific analysis supplements but must not supplant a familiar outlook."

An Introduction to Abnormal Psychology. By V. E. Fisher. New York: Macmillan, 1929, pp. x + 512. \$2.60.

Professor Fisher of New York University has given us a text book which will be of extreme value, not only to college students and general readers, but also and especially to students of Pastoral Theology. There is no question at all that Pastoral Theology must enlarge its scope and take into account the positive data of such sciences as Psychology, both normal and abnormal, Sociology, etc. The present book is thoroughly up-to-date in its point of view and emphasizes relations existing between what passes as "normal" psychology and the abnormal. It is the abnormal which throws light on the normal. In the second place, it is assumed that "disordered thinking . . . assumes its full and true significance only when it is regarded as an indication of a disordered personality."

Dr. Fisher recognizes the large debt modern psychology owes to Freud and his school, without abandoning the whole field to them. The 'innate dis-

position'—he prefers this term to 'instinct,' 'drive,' or 'urge'—which he labels 'self-regarding' occupies in his system about the place taken by sex in that of Freud. At the same time the large part played by sex in mental life, both normal and abnormal, is fully recognized. As an introductory text the book may be highly recommended to the clergy who are interested in this phase of pastoral work.

Homiletics; Practical Theology

The Christianity of Tomorrow. By John Howard B. Masterman. Harper, 1929, pp. 320. \$2.50.

The Bishop of Plymouth has a mental habit of projecting himself into the future and seeing things that are coming with the clearness of present realization. The titles in this book are commonplace enough but the spirit in which they are handled is different. The Bishop is discontented with the Christianity of the past and he looks forward to the future for the coming of the great age of the Church and of the Christian religion.

Whither Christianity. Edited by Lynn Harold Hough. New York: Harper, 1929, pp. viii + 304. \$3.00.

The present volume is a collective work upon a number of outstanding questions which concern Christians at the present time, such as "The Right to Believe in God," "Jesus and the Spiritual History of Mankind," "Prayer," "The Sacramental View of Life," "Religion and Morality," "The Unity of Believers," "The New Psychology and Religious Belief." The papers all reflect quite a modern point of view and the book grew out of an effort to set forth "the type of experience represented by men in the pastorate who had with persistent determination kept in close contact with contemporary forms of thought." In other words, the book is a demonstration that contemporary American preachers—or at least some of them—are in close contact with the modern point of view and really make it their own. A great many persons will find the book of real interest for this reason.

Do the Churches Dare? By Chauncey J. Hawkins. Macmillan, 1929, pp. 174. \$1.50.

The daring recommended is the abandonment of supernatural religion and the substitution of theistic naturalism. The author, a Congregational divine of prominence, predicts the reconstruction of Christianity upon the basis of the philosophy of emergence as developed by Alexander, Morgan, and Whitehead. He recognizes that Christianity is essentially a religion of redemption and he attempts to save this element by defining salvation as "the transformation of human relationships on the level of love, good-will, co-operation and mutual service." He acknowledges the value of worship in the Christian scheme. "Worship was not merely a pleasant, artistic performance, a combined sacred concert and lecture. It did something for men. It made possible escape from their future doom and the winning of future happiness. That

this belief had some effect upon their normal conduct is clear from the history of Christianity through the ages, but the chief good obtained was escape from the doom to which they were predestined. But in the light of our belief in an evolving world and our faith in a Deity immanent in the process, we no longer regard this world as a court of justice nor God as the Judge. It is not conceivable that any religion can long survive which does not offer help to the submerged in spirit. But worship must offer such people a remedy that is real and not imaginary." There's the question; and we wish that our author had gone on to give us an answer to it. C. L. D.

The Heart of Words. By George Roberts. Macmillan, 1929, pp. 158. \$1.50.

The pastor of the Presbyterian Church at Lake Forest, Ill., presents us here with a valuable if unpretentious little book of word-studies which is full of suggestive material for the preacher. To be reminded that "abundance" is derived from ab-unda (by the wave); that "endeavor" is *En devoir*, "in the line of duty"; that "nuisance" is from *Nuire*, "to hurt or harm," and is akin to *necare*, "to kill;" and that "superstition" comes from *super-stare*, "to stand over" something in wonder or astonishment—this is good for all of us. But the author does more than give his readers etymology; he adds to each of the hundred words or two thus treated a brief series of reflections growing out of the heart of the word.

There is, as he modestly admits, "nothing scholastic or learned in this little book,—a mere morsel or two for thought and perchance for a sermon;" but we may add that the morsels are both tasteful and nutritive and we hope he will be moved to give us more of the same kind. G. C. S.

The Recovery of Religion. By Dwight Bradley. Doubleday Doran, 1929, pp. 235. \$2.00.

A small book, but an ambitious one, dealing as it does with the theory of progress, science and the subjective world, religious survivals in a scientific period, interpretations of subjective and objective reality, the work of the critical and creative reason, and worship, and the recovery of religion.

Dr. Bradley, up to recently the minister of the First Congregational Church of Webster Groves, Mo., is clearly a man of great ability. He thinks hard—a little ponderously perhaps—and writes eloquently. He is an out and out modernist who believes that modern man "tends to interpret the Jesus of the New Testament more luminously and more rationally than did his predecessors. That is, his critical and creative reason projects a more transcendent image of perfection than former men, including the Gospel writers, have ever projected. The Jesus Christ worshipped by the more developed person of today is a nobler, wiser, more magnanimous and more beautiful person than is the Jesus Christ of the New Testament taken as a whole." All of which I do not believe myself just as I do not agree with his "self symbolism" in worship, "the practice of creating in the mind an image or *eidolon* of oneself at his imaginable best and of employing this image thus created as the object of worship." This Narcissism is part of the new so-called "Humanism" of

which this entire book may be taken as typical. It will be welcomed no doubt by those "superior minds" to whom the writer so often and so confidently refers. G. C. S.

The Gospel of God. By Herbert Kelly. Milwaukee: Morehouse, 1929, pp. xii + 32. \$1.80.

This little book is concerned with the riddle of life. The author seeks to make the treatment of God, and the soul, evil, sin, and the Gospel a popular one. "Though I am neither a scholar nor a practical person," he says, "I am within my own limits a thinker and an idealist." He most certainly is. He goes on in his introduction, "I quite recognize that a conventional colloquialism is as conventional as any other form of rhetoric. Yet if colloquialism, homeliness, even a bit of sarcasm helped to clear things up, I used them consciously and deliberately. If some people find the style irritating, there was a saloon notice out west—'Gentlemen are requestd not to shoot the organist, He is doing his best.'"

Piano, wasn't it? Surely not an organ! But of course Father Kelly being an Englishman wouldn't know that. And being an Englishman he doesn't know how to talk American. This book—full of helpful thoughts, is so frightfully English in its arrangement and style and phraseology that an American reader can scarcely make head or tail of it. There was once a preacher at Yale whose sermon was so punctuated with Roman numerals, arabic numerals, sub-divisions, a.b.c.'s etc. etc. that the student congregation of several hundred young men took to crossing their legs whenever one of these angular corners was turned. As the sermon progressed and the divisions multiplied the solid swing of legs backward and forward fairly shook the hall. Finally the preacher had to stop. This book has the faults of exposing the bony joints of the author's outline. It has the additional fault for Americans of seeking to establish a rapport with the reader by colloquialisms which are to him either unintelligible or silly or flat.

Father Kelly is a holy man and a solid original thinker but he has not the gift of clarity as a writer. If he were in a western saloon, they wouldn't shoot him. They would love him; but it's ten to one they wouldn't have the least idea of what the tune meant he kept on playing over and over, unless he struck up "God Save the King" and then they would heartily join in singing "My Country 'tis of thee."

Father Kelly without a doubt believes just what Catholic churchmen in America believe; only we have a different way of saying it, and naturally understand our own language best. G. C. S.

The Melody of Life. A Book of Meditations. By the Rev. Father Andrew, S. D. C. London: Mowbray, Milwaukee: Morehouse, 1929, pp. xii + 195. \$1.40.

There are meditations for each week of the Christian year, and for certain of the holy days. There are none for the days commemorating the Apostles, but there is a supply for Corpus Christi, the Nativity of Blessed Mary, and S. Francis of Assisi. Thus it appears that the author does not follow the path of Keble's Christian year.

There is an introduction in which a very important point is touched, the evil suggested by the idea that one may think what one likes. Discipline over our thoughts is quite as important as discipline over our actions and far more difficult to obtain.

The meditations are brief, and, though not often profound, are stimulating and healthful. The one on the Presence of God, for example, teaches only what we learned in childhood, but it does bring a vivid realization of the practical learning of the thought of God's omnipresence. L. W. B.

Spiritual Thoughts from Eminent Writers. Compiled by Agnes Cecil Fisher. London: Mowbray, Milwaukee: Morehouse, 1929, pp. xi + 154. \$.60.

The compiler is the widow of a late Canon of Lincoln. She has made her selections from the published works of many writers, mostly Englishmen, though she has gone back to Augustine and Chrysostom. The selections generally cover but a few pages, and compass a great variety of religious subjects. The little book is serviceable for devotional reading. L. W. B.

Publicity for the Church. By John W. Irwin. New York: Department of Publicity of the National Council of the Episcopal Church, 1929, pp. 160.

This is an excellent little manual of publicity which ought to be put into the hands of every clergyman. There are some illustrations at the end which deserve study.

Publicity may easily become a nuisance and it may even become a degradation. But within reasonable limits it is a dignified and thoroughly proper medium, not simply for the circulation of news, but for evangelism. Then too it is just about inevitable at the present day. Every growing and effective institution makes use of it; the Church ought not to lag behind.

The Teaching of the Prayer Book. By Latta Griswold. Milwaukee: Morehouse, 1929, pp. ii + 101. \$1.50.

Mr. Griswold is well known for the sanity of his views as set forth in his other books. In the present volume he selects from the Prayer Book itself the passages illustrating the doctrine, practice, and moral teaching of the Church. It is a great convenience to have these passages all gathered together and will make the book a useful one in a course, say, of addresses on "The Doctrine of the Prayer Book."

Needless to say, the book is based on the *new* Prayer Book. The Articles of Religion are omitted from the citations and the author very properly looks forward to another revision of the Prayer Book which will still further adapt it to modern needs and interests.

Worship Services for Kindergarten and Primary Children. By Maurice Clarke. Foreword by John W. Suter. Milwaukee: Morehouse, 1929, pp. 55. 60 cents, (paper 40 cents).

Mr. Clarke's earlier volume has met with considerable success and the present volume carries on the series. The music and simple hymns are very

appropriate and the Services will surely meet a real need. Dean Lutkin has written a number of the hymns. Our one regret is that the Services were not named rather than numbered. Since they fall in the Church Year it would have been very simple to give them the names of seasons. Aside from the liturgical propriety of this, it would have helped the children to become more familiar with the Church Year.

Die Evangelische Theologie. Ihr jetziger Stand und ihre Aufgaben. III. *Die Kirchengeschichte*, ii. 1. 4—*Reformation und Gegenreformation*. By Gustav Krüger. Halle: Waisenhaus, 1929, pp. 50. M. 2.50. V. *Die Praktische Theologie*. By Ed. von der Goltz. Ib., pp. 70 M. 3.

Brief surveys of contemporary theological literature from the Evangelical Lutheran point of view.

Biography

Søren Kierkegaard. Seine Lebensentwicklung und seine Wirksamkeit als Schriftsteller. By Eduard Geismar. Göttingen: Vandenhoeck and Ruprecht, 1929, pp. vi + 463-672. M. 7. Price of volume complete M. 26; bound, 28.50.

The German translation of Geismar's *Kierkegaard* is now complete, and will take its place henceforth as the leading biography of that still strangely influential religious genius.

Letters of Richard Fox, 1486-1527. Edited by P. S. and H. M. Allen. Oxford University Press, 1929, pp. ix + 180. \$5.00.

Richard Fox's letters go far to make the background of Erasmus' life and the lives of his contemporaries vivid and realistic. Many of the letters are in Latin. Others are in the English of the early 16th century—for example, the nouns 'king' and 'book' have Latin endings.

Joseph Estlin Carpenter. A Memorial Volume. By C. H. Herford. Oxford University Press, 1929, pp. vii + 188. \$3.50.

J. E. Carpenter was one of the least sectarian-minded of Unitarian scholars. He was a Unitarian because that happened to be his religion, or his understanding of Christianity; but it did not lead him to believe that the liberals were all in one camp and that orthodoxy was synonymous with either hypocrisy or stupidity. His great contributions to modern New Testament studies and to comparative religion were written in a catholicity of temper which enables scholars of every school to appropriate his substantial results. It is remarkable how little of controversy there was in his life and writings.

He was a man of the older type, like Martineau; a scholar and a Christian first, and a member of a particular theological group only second.

G. A. Studdert Kennedy. By His Friends. New York: Richard Smith, 1929, pp. 251. \$2.00.

This is a sketch of the life and the personality of the widely beloved "Woodbine Willie," who was a popular war chaplain and who became chaplain to the King and died at the height of a world-wide reputation for his fearless and yet persuasive exposition of the gospel of Christ and its relation to the world of today. Many who have read Mr. Kennedy's published books and articles will welcome this account of his life.

Four Square. By John Rathbone Oliver. New York: Macmillan, 1929, pp. x + 305. \$2.50.

Dr. Oliver is a priest in the city of Baltimore who has had a rich and varied experience. Readers of his earlier volumes, *Fear*, and *Victim and Victor*, will know what to expect in the following volume, which is autobiographical. The significance of the title is seen in the divisions of the book, as follows: Part I, "The Courts"; Part II, "The Psychiatrist's Office"; Part III, "The University"; Part IV, "The Altar." In recounting his experiences in these various fields the author gives many observations and incisive comments which not only make the book fascinatingly interesting, but also a real contribution to the subject of the work of the ministry at the present day. Everyone knows that the whole subject of Pastoral Theology is in a process of transition at the present time. It is to be hoped that Dr. Oliver may be able to make the contribution toward the modernization of Pastoral Theology which his experience so richly entitles him to make.

Classics

Ten Greek Plays. Translated into English by Gilbert Murray and Others. Int. by Lane Cooper. Preface by H. A. Densmore. New York: Oxford University Press, 1929, pp. xx + 475.

Professor Murray's translations of the Greek tragedies have long been popular. It was an excellent idea of Professor Lane Cooper of Cornell to gather together a selected group of these, together with additional translations by other writers, into one volume as a text for students of Greek literature and civilization. The result is a very excellent volume, beautifully printed and compact, which will doubtless be well known henceforth on American college campuses. The plays contained in the present volume are the *Oedipus* and *Antigone* of Sophocles; the *Agamemnon* and *Choëphoroe* and *Eumenides* of Aeschylus; the *Electra*, *Iphigenia in Tauris*, and *Medea* of Euripides; the *Frogs* and *Plutus* of Aristophanes. R. Whitelaw's translation of *Antigone* is used, Frere's Translation of the *Frogs*, D. K. Sandford's translation of *Plutus*. The other translations are all by Murray.

There are excellent notes and introductions, and Professor Cooper has written a good brief introduction to the whole volume which pictures in vivid style the setting of Greek tragedy as a whole. He transports us to Greece itself in imagination, as for example in the opening sentences: "The air is

pure and cool; it is a sunbright morning near the end of March, at Athens, and the year, let us say, 429 B.C. Three days ago began the great annual feast of the City Dionysia, most impressive of the festivals of Bacchus . . ." The book is to be recommended to others than college students, who will find it of real value.

The Way of the Greeks. By F. R. Earp. Oxford Univ. Press, 1929, pp. viii + 223.

The aim of the author of this book is to get at the views of the ordinary Greek of ancient times, the 'every-day' individual who lived, talked, bartered, quarrelled, ate, sang, prayed, and slept in ancient Hellas. The author is dissatisfied with the now-popular reconstructions of this antique person's mind—his dependence on tradition and inherited or tribal outlooks is too much ignored, and his scepticism (e.g. in the Euripidean age) too closely resembles that of a modern Protestant who has given up Calvinism. Hence Mr. Earp goes back to the classics for a fresh re-reading and a new discrimination: the tragedians and Homer do not compare, for his purpose, to the orators, who appealed to actual motives, in order to win favorable decisions by the jury, rather than sought to create new ones by the generative power of art.

The fifteen chapters in this book are worthy of careful study by the historian of religion—especially those on (iii) The Tribal Nature of Greek Morality, (v) Religion, (vi) Sin, (vii) Future Life, (viii) Religion and Institutions, (x) the Gods in Homer, and (xii) the Guilt of Oedipus.

The Son of Apollo: Themes of Plato. By Frederick J. E. Woodbridge. Houghton Mifflin, 1929, pp. xi + 272. \$4.00.

In seven chapters, which only partially fulfill the promise of the subtitle, Professor Woodbridge has sketched out his interpretation of Plato the artist and man of letters. These chapters are: (i) The Life of Plato—in which the legendary elements are recognized as possessing symbolic value, e.g., Plato's birth on Apollo's festival; (ii) The Writings of Plato—in which the authentic Epistles are admitted for their testimony to Plato's biography; (iii) The Perfect City—the Republic; (iv) Education; (v) Love; (vi) Death; (vii) Socrates. What the author finds in Plato is "a theory in the sense of a vision of the world and not a theory in the sense of an explanation of it . . . a programme for the guidance of the spectator of life's drama and not a programme for the actor in it. Seeing is exalted above both explaining and doing" (p. 254). In brief, *Detachment* is one of the key-words to the understanding of Plato's point of view. Hence the influence which he has exercised over kindred souls through the ages since, both within and without the Church.

Love of Nature among the Greeks and Romans. By Henry Rushton Fairclough. Longmans, 1930, pp. ix + 270. \$2.25.

It will come as a surprise to some readers, reared in the still persisting tradition that the classics betray no interest in external nature's beauties, to

find a book of nearly three hundred pages under this title. Professor Fairclough does more than prove a thesis, viz., the existence of a love of nature in the classics; he writes a book which is itself full of the love of nature and likewise of the classical literatures. The two are woven together into a charming volume filled with beautifully translated excerpts from the Greek and Latin writers, well illustrated, and fascinating to read.

Miscellaneous

Speculum Religionis. Edited by F. C. Burkitt. Oxford University Press, 1929, pp. viii + 216.

This volume contains essays and studies in religion and literature from Plato to von Hügel, presented by members of the staff of the University College, Southampton, to their President, Claude G. Montefiore.

The range of the articles is almost unlimited. Professor Burkitt begins with a brief account of Professor Montefiore's contributions to the modern literature of religion. This is followed by a paper on Orphism by G. W. Dyson and another on the Entomology of the Bible by Professor Sherriffs, Professor of Zoölogy. Other papers are on the Religion of the Gallo-Romans; Byrhtferth of Ramsey and the Anonymous Life of Saint Oswald; Spiritual Values in Shakespeare; Pascal and Skepticism; Peter Sterry: Puritan, Platonist and Mystic. Finally, there is a paper on Friedrich von Hügel and His Work by Albert Cock, a warm and devoted disciple.

Verses by the Way. By James Henry Darlington. Fleming H. Revell Co., 1929, pp. 191. \$2.00.

This Fourth Series of Verses by the Bishop of Harrisburg is introduced by no less than three Forewords, by Mr. Edwin Markham, Sir Oliver Lodge and Sir Gilbert Parker. All this makes a good send-off, though inducing an uneasy feeling that the good-natured writers protest a little too much. Bishop Darlington's verses are indeed nothing great as poetry and must not thus be judged. As the pleasant exercise in leisure moments of a pretty talent for verse-making, using the changes and chances of this mortal life for the indulgence of reflection on mystery and duty, sorrow and joy, they must give much pleasure both for their own sake and to the many friends of the Bishop in his diocese. The writer is most effective when he is most simple and occasionally is very felicitous. While some of the verses undoubtedly fall by the way, many of them will cling pleasantly to the memory and make an appeal such as more ambitious verse might well miss. H. H. G.

Verses and Carols. By Beatrice Rosenthal. Milwaukee: Morehouse, 1924, pp. iv + 58. \$.60.

The verses and carols are chiefly upon the festivals of the Christian Year, quite a number being devoted to Christmas. Many of them are extremely beautiful and deserve to be far better known.

Orient und Occident. Blätter für Theologie, Ethik, und Soziologie. Ed. by F. Lieb and Paul Schutz. Leipzig: Hinrichs, 1929, Heft ii, pp. 96. M. 5.

The second installment of this journal is devoted to "Europe between East and West," as the first was devoted to Russia. Philosophy of culture—i.e., of civilization—is much more advanced in Germany than here, and it is a question if many readers will be found in America for these interesting 'leaves.' The problems are crucial, in Europe. Our size and relative isolation here in the new world leave us more or less unaware of the tensions visible even on the surface in Europe and the East.

Sammlung Gemeinverständlicher Vorträge. Tübingen: Mohr, 1928-30. M. 1.80 each.

No. 134. *Neues Testament und Historische Methode: Bedeutung und Grenzen Historischer Aufgaben in der N.T. Forschung.* By Georg Bertram. 1928, pp. 46.

No. 135. *Der Begriff der Offenbarung im Neuen Testament.* By Rudolf Bultmann. 1929, pp. 48.

No. 137. *Romantik und Realismus im Kirchenbegriff.* By Heinrich Frick. 1929, pp. 47.

No. 139. *Entwicklungsstufen des Ältesten Monchtums.* By Julius Wagenmann. 1929, pp. 24.

No. 141. *Die Sakramente in der Protestantischen Kirche.* By Otto Fricke. 1929, pp. 40.

No. 142. *Dynamismus und Personalismus in der Seelenauffassung.* By Alfred Bertholet. 1930, pp. 20.

An excellent series, representative of the best contemporary German theological thought.

Die Religion in Geschichte und Gegenwart. By Hermann Gunkel and Leopold Zscharnack. Tübingen: Mohr, 1929, Col. 1889-2176 with title pages for Vol. III. M. 5.40.

The present installment completes Volume III of the new RGG. The articles carry down to Mezger, the Basel Professor of Systematic Theology. Accordingly there are in this number several leading articles on *Malerei*—painting and sculpture are run together. A very thorough account is given of the history of Christian art in these articles.

There is also a brief article by Walter Bauer on the Mandaeans; the author contents himself with sketching the leading ideas and main points in the history of the sect. Other articles of interest are those on Manichaeism, Karl Marx, Melancthon, Mass, and Messiah.

The new edition is a great improvement over the first, outstanding as that was in the field at the time of its appearance.

The Living Church Annual, 1930. Milwaukee: Morehouse, 1929, pp. xxxviii + 8 + 674. Paper, \$1.00; cloth, \$1.50.

The Living Church Annual is an absolutely indispensable work of reference for every clergyman in the American Church. It ought to be found in every

church-office as well as every pastor's study. It gives the correct and up-to-date statistics of dioceses and parishes and church institutions, addresses of clergy, information about the Anglican Communion and the national church organizations, the missionary fields, and so on. Moreover there is an excellent survey of progress and events in the year past and a calendar for the year to come. Messrs. Morehouse perform a very real service to the American Church year by year in the production of this Annual.

Troubles We Don't Talk About. By J. F. Montague. Lippincott, Second Edition, 1928, xiv + 248. \$2.00.

Dr. Montague is on the staff of the University and Bellevue Hospital Medical College, Fellow of the American Medical Association, and his book may be accepted as thoroughly reliable. He is a specialist in rectal diseases and the 35 chapters in this book have to do with ailments which are just as real as measles or pneumonia but which our customary modesty (false or true) prevents the ordinary person from either discussing or admitting. The book will be welcomed by many such persons, especially those whose troubles are not as a rule taken to the doctor but who respond to the appeal of advertisements and are sometimes no whit bettered thereby.

